

PERMIT PENDING

# Crusade Group Plans March

LOUISVILLE (BP) — The steering committee for the North American Continental Congress as part of the Crusade of the Americas re-

affirmed here its plans to hold an open air rally and/or march, if a permit can be obtained from the proper government officials.

In mid-April, the superintendent of Central National Capital Parks of the National Park Service told congress officials that their permit request was being held in abeyance until after the racial situation in Washington cools off.

"Because of the civil strife that is taking place in Washington, we are not making any commitments or issuing permits for large gatherings in our public parks," said Monte E. Fitch, the authorized government official, in a letter to William J. Cumble, executive director of the Continental Congress steering committee last April.

The steering committee voted here to instruct its program committee "to go ahead with some kind of an open air rally" if the situation should change "as to make it possible and feasible."

The steering committee met at Walnut Street Baptist Church here where Wayne Dehoney, North American coordinator for the Crusade of the Americas, is the pastor. Dehoney said representatives of most of the nine Baptist bodies in North America participating in the crusade were present in the meeting.

In a major action, the committee approved the program committee's recommendations for major speakers for the Congress, slated at the Shore-

(Continued on page 2)



Clyde P. Williams

## New Board Staff Worker Named

Clyde P. Williams, Jackson, supervising interviewer for the Mississippi Employment Security Commission, has resigned to become associate to the business manager of the Mississippi Baptist Convention Board, Jackson.

Dr. Chester L. Quarles, executive secretary-treasurer of the Convention Board, in making the announcement, said that Mr. Williams, who was with the Security Commission for 9½ years, has already begun his new duties.

A. L. Nelson, business manager of the Convention Board, said that Mr. Williams' two primary responsibilities are those of building superintendent and purchasing agent.

The new Mississippi Baptist Convention Building, at the corner of Mississippi and North President streets in Jackson, was occupied in March of this year, with open house to be held in the near future.

Mr. Williams retired from the U. S. Navy in 1958 as chief personnelman after 20 years service.

He attended Mississippi State University and has taken courses at Belhaven College, Jackson, and at the Human Resources Development Institute at the University of South Carolina.

Mr. Williams is married to the former Jean Williams of Vaiden, and they have one daughter, Linda.

## Historic Church Will Sell SBC Birth Location

AUGUSTA, Ga. (BP)—First Baptist Church in Augusta, where the Southern Baptist 1845, has voted to sell its historic downtown location and move to a 32-acre site five miles away.

Pastor R. J. Robinson said the final move may be five or six years away. But that the major hurdle had been cleared in the vote to sell.

The SBC was organized at the churches present location on Greene Street in 1845, in a building which was torn down in 1901. The present structure was erected in 1902.

Robinson, in his 15th year as pastor there, said a committee will be named to plan some type of plaque or marker for the Greene Street site, designating it as the SBC birthplace.

The church, which celebrated its 150th birthday in 1967 with several major activities, including a message by Billy Graham, paid \$470,000 for the new 32-acre tract where it will relocate eventually.

The property, known in Augusta as the O'Hara property, is located at the end of Walton Way, about five miles west of the present church site. Robert C. Norman is the chairman of the long-range planning committee which, after four years of study and survey, recommended the move.

Robinson said a building committee will be named to plan the size and style of future buildings. Another committee will be charged with the disposition of the present location.

# The Baptist

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"CHRIST OUR HOPE"

## State Man Preaches SBC Sermon

By W. Douglas Hudgins  
Pastor, First Church, Jackson  
Delivered June 4, Houston, Texas

Much will be said in this Convention about the Crusade of the Americas! Hundreds of our churches and hundreds of thousands of our Baptist people will be vitally concerned in the year ahead that this hemisphere shall experience a mighty spiritual awakening and that myriads may be won to a saving experience in Jesus Christ. Giving impetus to this herculean endeavor is the motto we see emblazoned before us and evident in all our planning: "CHRIST THE ONLY HOPE."

In this worship hour, at the opening session of this significant Convention, Dr. Hudgins I covet your prayerful support as we think together on the subject: "CHRIST, OUR HOPE." The scriptural text is from I Timothy 1:1, "The Lord Jesus Christ... our hope."

Many Christians today are thoroughly confused as they survey the world about them. Many of us have come to this Convention frustrated about world events, soberly shocked at events in our own nation, gravely concerned about the future of our country, and apprehensive about what may occur in all the Americas.

In brief fashion we might characterize our moment in history in five ways.

Ours is a moment of bewildering technology. The marvels of nuclear energy; the fantastic achievements in space exploration; the mathematical wizardry of the computer; the shrinking of the earth through jet transportation; the speed of modern communication; the miracles of medicine; and the accomplishments of our researchers, inventors and production lines overwhelm us with the achievements of our scientific.

We are also in a period of a convulsive sociology. Old ideas are being challenged, new goals are being set. Long cherished concepts of government, law, order, and respect for authority are being flouted. The high ideals of liberty and freedom for all have been tainted by the license exercised by some, and the right to dissent has turned into the right to destroy. Arson, looting, and even murder plague some of our cities, and there is no unanimity of opinion as to where the blame lies. Thrift, industry, and the willingness to work seem to be forgotten principles and the frantic scramble for material security from the cradle to the grave is about to bankrupt us financially and jeopardize us emotionally.

(Continued on page 2)

## GULFSHORE BIBLE CONFERENCE SET

Dr. Albert McClellan, program planning secretary of the Executive Committee of the Southern Baptist Convention, Nashville, Tenn., will teach the January 1968 Bible study book at the eighth annual Gulfshore Bible Conference to be held at Gulfshore Baptist Assembly Aug. 5-9.

Dr. Chester L. Quarles, Jackson, executive secretary-treasurer of the Mississippi Baptist Convention Board, conference director, said that several hundred Mississippi Baptist pastors and their families as well as laymen and their families will attend.

Dr. McClellan will teach the Book of Isaiah, which is the specially prepared book to be used by most churches during Bible Study Week in January of next year.

Dr. McClellan is well-known and widely known throughout the Southern Baptist Convention and has spoken in the state numerous times.

The Bible Conference program will include inspirational messages, age-group Bible study, special interest groups,



Dr. Albert McClellan

recreation, fellowship, music and a special missionary feature each evening, Dr. Quarles said.

Other program personalities will be announced later, he added.

Those interested in attending are asked to write to Rev. Tom Douglas, Assemblies Manager, Gulfshore Baptist Assembly, Pass Christian, Miss.



Several personalities attending awards banquet at BMC Saturday evening are, from left: Paul Harvey, banquet speaker; Miss Edwina Robinson, Jackson, recipient of degree; Dr. Chester L. Quarles, Jackson, baccalaureate speaker; Dr. Chester Swor, Jackson, Master of ceremonies at banquet; Joe Jack Hurst, Jackson, president of BMC trustees and E. Harold Fisher, college president.

## Graduation And 'Quest' Are Featured At BMC

This past week-end proved to be a milestone in the life of Blue Mountain College.

Annual Commencement exercises were held on Sunday with the "Quest for Quality" Campaign launched at a "Master of Quality" awards banquet held Saturday evening.

With Paul Harvey as principal speaker, awards at the banquet were given for outstanding contributions in six different fields of endeavor.

Mr. Harvey, widely known news commentator, entertained and challenged his audience with the rapid-fire delivery and courageous Americanism which have made his news program so widely followed.

On Sunday the baccalaureate service was held at 11:00 a. m. at Lowrey Memorial Baptist Church with Dr. Chester L. Quarles, Jackson, executive secretary-treasurer of the Mississippi Baptist Convention as the speaker.

The graduation exercises were held at 3:00 p. m. in Modena Lowrey Berry Auditorium with Hon. Talmadge Littlejohn, of New Albany, district attorney for the third Circuit Court District, as the speaker.

Miss Edwina Robinson, executive secretary of State Baptist WMU, was awarded the honorary degree of Doctor of Humanities.

The Master of Quality Awards recipients at the banquet were as follows:

The Hederman Family, with presentation of plaques signifying the awards going to Mrs. Thomas M. Hederman, Sr., Mrs. Robert M. Hederman, Sr., Thomas M. Hederman, Jr., Robert M. Hederman, Jr., Henry Hederman, Zach Hederman, and Arnold Hederman, Jr., all of Jackson.

"For countless acts of service and innumerable actions in support of church-supported schools and colleges," the citation said, "service on numerous boards and agencies of churches and church relations."

Dr. Wm. P. Davis, seminary president, said that the Doctor of Humanities degree was conferred on Mr. Triplett with the Doctor of Divinity degree awarded to Mr. Black.

Dr. Davis said that degrees, diplomas and certificates were awarded to 115 persons at the graduating exercises Friday morning at 10 o'clock.

Dr. W. R. Grigg, associate secretary of the Department of Work with National Baptists of the Southern Baptist Home Mission Board, Atlanta, Ga., was the principal speaker.

Dr. Triplett was formerly pastor of First Baptist Church

ed organizations, selfish acts of helpfulness to Christian causes in many varied fields — numbers of which have been performed without public recognition, and exemplary lives of Christian service to community, state and nation by members of the Hederman Family through many decades (Continued on page 2)

## Seminary Awards 2 Honorary Degrees

Rev. Joseph N. Triplett, associate pastor of First Baptist Church, Jackson, and Rev. Fred Black, pastor of St. Luther Missionary Baptist Church in Jackson, were awarded honorary degrees at Commencement exercises of Mississippi Baptist Seminary held Thursday and Friday at Sophia Sutton Mission Assembly near Prentiss.

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was pastor of Lowrey Memorial Baptist Church in Blue Mountain.

He has been active in denominational affairs, having served as a member of the State Convention Board, and was a member of its nine-man Executive Committee at the time he left Newton to accept his present post.

He was a member of the three-man building committee for the new Mississippi Baptist Convention Building. He was also formerly a member of the board of trustees of the Seminary.

The baccalaureate service

(Continued on page 5)

## Lester To Edit Tennessee Paper

NASHVILLE (BP)—James A. Lester, secretary of promotion and public relations for the Georgia Baptist Convention in Atlanta, has been elected editor of the Baptist and Reflector, weekly publication of the Tennessee Baptist Convention.

Lester will join the convention staff on Aug. 1, and assume the position as editor on Oct. 1, immediately after the retirement of Richard N. Owens, current editor, on Sept. 30.

He was elected to the position by the administrative committee of the Tennessee Baptist Convention Executive Board, which confirmed his appointment.

A former newspaper man and pastor, Lester was for six years copy editor and state news editor of the New Orleans Times-Picayune.

He has been pastor of churches in Georgia, Mississippi, Louisiana, and has directed the music and educational programs at First Baptist Church, Ponchatoula, La.

## SBC Hears 'Good News For Today's World'

PRESIDENT'S ADDRESS  
By H. Franklin Paschall

President Southern Baptist Convention  
Delivered Houston, Texas, June 8

News, good or bad, carries a tremendous impact. Fantastic sums of money and energy

are spent every day by radio, television, newspapers, and magazines to gather news from all quarters of the world. People are more interested in news than in anything else. Communications media recognize this fact and give priority to news. Television programs in gorgeous colors and of dramatic appeal often are interrupted to let a black and white news release break through. When President John F. Kennedy was assassinated, all network programs were interrupted for three days that the nation might see and hear this dreadful news in every detail.

Dr. Paschall

are interrupted to let a black and white news release break through. When President John F. Kennedy was assassinated, all network programs were interrupted for three days that the nation might see and hear this dreadful news in every detail.

There is an avalanche of bad news in the world today. The monster of war stalks across the earth with plans to camp in Vietnam for a while. The cost of the present war in terms of dollars and human life is mounting at a frightening rate. The bad news of war is exceeded by the bad news of the failure of military, political and diplomatic efforts to end the war.

Crime is on the rampage throughout the world. In our own country crime is increasing five or six times faster than the population growth. We have learned to walk safely in space but not on our streets. Recently on a Sunday evening at the Laguardia Airport in New York City, I had to wait several minutes for a taxi. Finally when it came, the driver apologized for delaying me. Then he explained why I had to wait. He said that drivers had been robbed and murdered and that many were afraid to work at night. Drug addicts, mostly young people, committed these crimes because they knew that each driver was good

for twenty to twenty-five dollars which was enough to buy more dope.

Not long ago a crime committee of the United States Government observed that the place where one is most likely to be murdered is in his own house, in his own bed at 4 o'clock in the morning. It would seem in these frightening times there is no place to hide.

Then there is the bad news of racial strife and hatred, rioting and looting, alcoholism and drug addiction, hunger and poverty, unemployment and injustice, inhumanity and indignity, sin and shame.

Furthermore bad news has invaded churches and denominations. Who can fail to see heartless and opportunistic professionalism, dominating and deadening institutionalism, cold and meaningless formalism, frantic and frustrating activism, hopeless and despairing existentialism.

(Continued on page 3)

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# State Man Preaches SBC Sermon

(Continued from page 1)

Further, we live in an increasingly foul atmosphere of paganism, ideology, God, public prayer, and the Bible have been barred from the classroom by judicial restraint but the pupil can be taken out of the school and paraded in public demonstrations under police protection. Mammon occupies the throne of worship in the lives of many and some have even conducted their own private funeral services for the Almighty. Moral ideals and standards of purity are being assaulted from all sides. Alcoholism is increasing in frightening proportions and social drinking is losing its disfavor among many of our members. Drug addiction, often having its inception in experiments with marijuana, has victimized far more of our people than the average church member knows. Many of our novels, our stage plays, and our movies reek with moral putridity. Profanity and subtle portrayals of the tawdry and the bestial are even being beamed into our homes through an occasional televised program. Sexual promiscuity is presented to young people as the "in" way of life and acceptable respectability is even being sought by many for sexual deviance.

We are also in a time of confused theology. Of course, it is impossible to have a Christianity without a theology, but how confused can some of our theologians get? Much of modern theological thought confuses instead of clarifies; debates instead of declares; hesitates instead of heralds; apologizes instead of announces; denies instead of defines; capitulates instead of capitalizes; and undermines instead of undergirds. Honored always should be those who sound no uncertain note about the credibility of God's Word; the sovereignty, majesty, holiness, justice, love and mercy of Jehovah; the deity of Jesus Christ; the reality of regeneration; the necessity of the atonement; the mission of the church; the power of the spirit; and the certainty of life everlasting!

And, who can doubt that we are in the throes of a changing ecclesiology? Once, we Baptists, were a simple, largely rural people, fervently evangelistic and able to demonstrate our spiritual emotions with a hearty "Amen" and an occasional Methodist shout! Now, we are increasingly urban, more affluent, more educated, more cultured, and more sophisticated. Any display of emotionalism incurs many a jaundiced eye and, in many of our churches, if a brother were to come out with a fervent "Amen," many would say to themselves, "Who let that man in?" Many of us have gone formal and some even ritualistic—not that there is anything wrong with formalism and ritualism as long as they occupy their proper places—and have seemed to lose our fervor and our exhilaration.

In some of our pulpits the impassioned proclamation of the gospel has given way to the pronouncement of our philosophical sophistries. "Thus saith the Lord" in many pulpits has been displaced by "Thus saith the people." Instead of "Repent, for the kingdom of God is at hand," many congregations hear "Rejoice, for social utopia is upon us." Activism, humanism, universalism, and pure socialism in some areas seem more intent on making man comfortable than Christian. Some in our day appear to be more concerned with changing our social order than in the regeneration of the individual, out of whom an orderly social structure can be built. Some of our people hear more about the "brotherhood of man" in a clamor for ecumenical acceptance than they do about the fact that "If any man be in Christ he is a new creature." And, from what we observe, there are some among us, even in high places, who would make of our Lord's Church but another institution of social betterment in the local community complex instead of a divine institution heralding God's salvation to the repentant and believing of heart.

Ours is an age of bewilderment and we have much reason for our apprehensions and our concerns. Not in many years has the great cross section of our Baptist people struggled to retain their confidence as they exercise their faith as we are witnessing today. We pastors may not be aware of it, but our people are bewildered and baffled, and long for some God-breathed assurance that there is "beauty for ashes" and "the oil of joy for mourning" (Isa. 61:3).

Is all dark? Is all despair about us? Let one of God's noble preachers speak. A few weeks ago heard a former president of this Convention, a great Christian statesman and leader say, "I am not a pessimist! I am not because I am a Christian. But, I am not an optimist! Realism prevents it! I am a 'Hope-in'."

Hope! Hope as a Christian! Hope as set forth in the Scriptures! Hope—as expressed by the Apostle Paul in his first letter to Timothy in the opening salutation, "The Lord Jesus Christ, our Hope." As Christ was then, is He not now? G. Campbell Morgan says that "hope comes to its brightest shining in the presence of deepest darkness." Our day may be dark but there is hope! We do not despair! We are not doomed! We are not defeated! Commenting on our text, William Barclay observes that, "In the New Testament the word 'hope' always conveys an element of absolute certainty, a quality genuinely lacking in present-day image." Our hope is an assured reality; our hope is Christ!

Why is our hope built on Christ? May I suggest that He is our hope BECAUSE OF WHAT HE IS

Much of humanity has given testimony as to who He was. Pilate called Him "the man without a fault;" Napoleon called Him the "emperor of love;" Strauss called Him the "highest model of religion;" John Stuart Mill called Him the "guide to humanity;" Renan called Him the "greatest among the sons of men;" Parker called Him the "youth with God in His heart;" and Lanier called Him "man's best man!" These, however, do not tell us what He is.

Lord Byron, who, himself, was not a Christian, said, "If ever God was man, and man was God, Jesus is both." Henry Ward Beecher said, "If Christ be not divine, every impulse of the Christian world falls to a lower order, and light, and love and hope decline." Blind John Milton wrote, "The begotten Son, whose conspicuous countenance without cloud made visible the Almighty Father shines."

Thus, great men have sought to describe the Son of God, but we turn to Jesus' own words as He says, "Before Abraham was, I am" (John 8:58). Or, we hear the beloved John open his Gospel by declaring, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). Immediately we call to mind a similar verse, "In the beginning, God created the heavens and the earth" (Gen. 1:1), but we realize that John's avowal antedates the opening verse of the Bible. Before there could be a creation there must of necessity be a Creator, and Christ was the agent in that creative act; "For by Him were all things created" (Col. 1:6).

Not content with the assertion that Christ eternally had co-existed with the Father, John further says, "And the Word became flesh and dwelt among us, and we beheld His glory, the glory of the only begotten of the Father" (John 1:14). Eternally, and actually, then, He has been, still is, and ever will be the divine Son of God. The writer of the Epistle to the Hebrews describes Him as "Jesus Christ the same yesterday, and today, and forever" (Heb. 13:8).

At His baptism the Scriptures tell us that "when He was baptized, a voice out of the heavens, saying, 'This is my beloved Son, in whom I am well pleased'" (Matt. 3:17). Our Lord Himself, in the allegory of the Good Shepherd, announced that "I and my Father are one" (John 10:30), and in the upper room just before His crucifixion He triumphantly assured His disciples that "He that hath seen me hath seen the Father" (John 14:9).

Paul never had any doubt about the deity of the Savior. To the Philippian Church he wrote, "Have this mind in you which was also in Christ Jesus: Who, being in the form of God thought it not robbery to be equal with God" (Phil. 2:6). And the author of Hebrews describes our Lord thus: "God . . . hath spoken to us in His Son . . . through whom also He made the worlds; who, being the effulgence of His glory and the very image of His substance . . . when He had made purification for sins, sat down on the right hand of the Majesty on high, having become better than the angels" (Heb. 1:1-4).

Christ is our hope, then, because of what He IS. He is God. Not a deity made with our own hands; not one of the world's great religiousists; not a dead claimant to the miraculous; not the greatest teacher of all time; not the greatest idealist the world had ever known; but God! God eternal, omnipotent, redeeming, reigning, and returning! God! About whom Paul said, "For He must reign, till He hath put all enemies under His feet" (I Cor. 15:25). How can the Christian have anything but hope when He is what He is?

## BECAUSE OF WHAT HE TAUGHT

Jesus was described by the author of the first gospel as one who "taught them as one having authority, and not as their scribes" (Matt. 7:29). During His ministry He set forth some completely new ideas and the power of an idea is impossible to compute. Some of our Lord's teachings that give us hope now, as in that day, are:

Sin is life's stark reality and he who does not believe in Him as Savior is already under condemnation. But, "God so loved the world that He gave His only begotten son, that whosoever believeth on Him should not perish, but have eternal life" (John 3:16), and Paul rejoices that "God was in Christ reconciling the world unto Himself" (II Cor. 5:19). Jesus described sin for what it is and stated the principle of regeneration is no uncertain terms when He said to Nicodemus, "Except one be born anew, he cannot see the Kingdom of God" (John 3:3). In Him as God's atoning sacrifice is our assurance of sonship and the certainty of everlasting fellowship with God.

Man, through His redemptive work, has direct access to God. When, in His death upon the cross the veil of the temple was rent asunder, Jesus became every man's access to God and there was no longer the necessity for priestly intervention. Because of Him every man has the hope that he can come to God directly.

Real and lasting happiness in life is based upon righteousness; not upon material possessions and security. The Old Testament had taught "be sure your sin will find you out" (Num. 32:33). Jesus put it positively when He said, "Seek ye first the kingdom of God and all these things shall be added unto you" (Matt. 6:33).

That true greatness is measured in service. In setting forth qualities for the superior kind of life Jesus said, "Whosoever would become great among you shall be your servant" (Matt. 20:26). The world's standard of success and supremacy leaves most of us wanting; but any Christian possesses the ability for greatness in selfless service, in Christ's name, no matter what his place or position.

That God associates the Christian with Him in the task of redeeming humankind and extending the Kingdom of God upon this earth. One of the marvels of the so-called Great Commission is that our Lord assumed that we would be partners with Him in the spread of the Gospel. These are but a few of the things He taught and because of them we possess hope now and for the future.

## BECAUSE OF WHAT HE DID

Great as is our hope in Christ because of what He is and what He taught, it is what He DID that gives us our sense of assurance. First of all, He revealed to man what God was like. For centuries the Jews had witnessed to the world of the unique supremacy of the One Jehovah but it remained for Jesus to reveal Him as the Redeeming Father. Job of old had cried, "Canst thou by searching find out God?" (Job 11:7), but "When the fullness of time came, God sent forth His Son . . ." (Gal. 4:4), and "The Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten of the Father" (John 1:14). In testifying of the hope of the incarnation, John says, "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him" (John 1:18). Jesus, Himself, gave assurance to this truth when He said, "He that hath seen me hath seen the Father" (John 14:9). Yes, through Him the world can know God.

Second: He shared our nature and was subject to every temptation known to human flesh, yet He was able not to sin. Thus, He achieved what no other man has ever accomplished: life utterly without taint or stain of sin. In portraying the Savior as our great high priest the author of Hebrews rejoices that "Having a great high priest, who hath passed through the heavens, Jesus, the son of God, let us hold fast our confession, for we have not an high priest that cannot be touched with the feeling of our infirmities, but one that hath been, in all points, tempted like as we are, yet without sin" (Heb. 4:14-15). O, the hope that is ours that there is a Savior that could live completely victorious over sin! In Him, and in Him alone, has sin been vanquished!

Third, greatest hope of all; O, shout it with rejoicing . . . He accomplished our salvation! Peter preached, "In Him is salvation, and in no other" (Acts 4:12), and Paul exults, "God was, in Christ, reconciling the world unto Himself . . . for Him, who knew no sin, hath God made to be sin on our behalf, that we may become the righteousness of God in Him" (II Cor. 5:19, 21); and "Christ died for our sins according to the Scriptures" (I Cor. 15:3). Tragedy of tragedies; mystery of mysteries, glory of glories . . . the atonement of our blessed Lord on Golgotha's despoiled cross gives hope to a sin-battered world that there is forgiveness for sin and adoption into the family of God!

Fourth, as God's validation of His atoning achievement and as a divine guarantee of its accomplishment, Jesus rose from the dead! Had there been no resurrection the world would have looked upon the crucifixion experience as a failure and would have been remembering only a dead martyr. But, as an open triumph over sin and death, we join with Paul when he says, "But now is Christ risen from the dead and become the firstfruits of them that slept" (I Cor. 15:20).

## BECAUSE OF WHAT HE PROMISES

The nature, the teachings, and the accomplishments of Jesus are bulwarks of hope to all men who will receive Him into their hearts; and God's redeeming grace, that affords salvation to all who will believe, causes us to sing:

"I know not why God's wondrous grace  
To me He hath made known,  
Nor why, unworthy, Christ in love  
Redeemed me for His own.  
I know not how this saving faith  
To me He did impart,  
Nor how believing in His Word  
Wrought peace within my heart.  
But, I know whom I have believed,  
And am persuaded that He is able  
To keep that which I've committed  
Unto Him against that day."

McGranahan

But there is more to the Christian's hope!

Like God's rainbow of hope against the dark clouds of Old Testament doom and dismay, our Lord's promises quiet our fears, allay our apprehensions, give us courage, and assure us that there is a triumphant victory to be enjoyed when God shall bring to a consummation His plan for the ages! To the believer life is promised eternal life. "He that believeth on the Son hath eternal life" (John 3:36), was His assurance to every man who would trust Him; and to the man who would acknowledge Him as the Good Shepherd He said, "I give unto them eternal life and they shall never perish" (John 10:28).

To the little band of followers who were to be the nucleus of His Church Jesus promised: "And I will build my Church, and the gates of hades shall not prevail against it" (Matt. 16:18); and to an enlarged assemblage of the faithful He said, "And, lo, I am with you always, even unto the end of the world" (Matt. 28:20). As a continuing dynamic of His resurrection victory He sent the Holy Spirit upon the Church at Pentecost fulfilling His promise, "And ye shall be endued with power from on high" (Luke 24:49).

To every Christian His promises relative to death and the life beyond transcend description and are precious beyond compare. That we all face death is indisputable. Some of us may have a long, agonizing stewardship of suffering and helplessness before the Lord delivers us. Some of us may be taken away in an accident or sudden collapse. Even among us here at this Convention some may not return home. But, do we fear death? Do we live in constant apprehension that life's end looms menacingly in the background of every heart beat? Not the Christian! Not you and I! None of us, it may be, is anxious to see the wick of life's candle snuffed out tonight, but we do not cringe in fear lest, when the flame dies out, we will be in total darkness! Why? Why do we not fear?

Because our hope is in the promises of the Lord Jesus Christ! When He faced death with two of His friends here on earth and even wept with them in their sorrow He said, "I am the resurrection and the life: he that believeth on me, though he die, yet shall he live" (John 11:25). As the disciples were preparing to leave the upper room prior to the crucifixion He said, "Because I live, ye shall live also" (John 14:19). Death, then, is something not to be feared by the Christian; Jesus has taken the sting from it. It becomes a God-opened door through which we move from the limits of time and space into the eternity of companionship with the redeemed hosts in the service of God.

Another of our Lord's promises has to do with the natural inclination of man to have some assurance about the future. Familiar to us all, and known and loved by countless throngs, is the simple but sure promise of Jesus contained in the 14th chapter of John. "In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2-3). He does not describe it; He goes into little detail about it; He simply says it exists—and, "I am making ready a place for you!" John describes heaven in the Revelation in terms of exquisite splendor, using all the treasures of speech available to portray its magnificence. Heaven, wherever it may be in God's limitless universe, is promised to us forever and in it will be the fellowship of our Savior!

There is yet another assurance that inheres in Christ. It is a promise demonstrated rather than spoken. It is something achieved rather than announced.

That is the hope of the resurrection of the body. The resurrection of the body, not the spirit only. As the hope of the early Church grew and developed it remained, in the providence of God, for the Apostle Paul to catch the triumph inherent in our Savior's resurrection. In the incomparable 15th chapter of I Corinthians he gives the greatest treatise ever written on the resurrection and the life beyond. Listen to him as he says, "For I delivered unto you first of all that which I also received: that Christ died for our sins according to the Scriptures; that He was buried; and that He hath been raised on the third day according to the Scriptures" (I Cor. 15:3-4). Of the fact of Christ's resurrection Paul has no doubt. To him it was the guarantee of God's atoning grace. Christ, the resurrection is a fact. But, the resurrection of what? The soul of the believer? If the soul is to be resurrected it must be deduced that the soul has died. That cannot be so, for the soul is immortal. The soul never dies. It was the body of the Savior that was resurrected. He appeared during those forty days in a body. A body changed and transformed, yes—but a body, nonetheless.

But hear Paul further: "But now hath Christ been raised from the dead, the firstfruits of them that are asleep" (I Cor. 15:20). To be resurrected implies a death. Since the soul is immortal it had to be the body, and the miracle of the resurrection of Christ in His body is a promise of the same deliverance for us. How do we know? He became the "firstfruits" of them that are asleep. What does he mean? In the Septuagint the expression described the firstfruits of the harvest, an evidence of that which was to come in its fullness. Herschel Hobbs (Epistle to the Corinthians, Page 71) says that in the papyri the same expression was used to denote "earnest money," "legacy duty," or an "entrance fee." Christ, raised from the dead, is the "earnest money" guaranteeing a general resurrection in time to come. And, significantly (see Hobbs), "them that slept" literally



## Carey Names Cafeteria For Claude Wilkes

William Carey College trustee, Claude Wilkes, right, smiles his approval for the camera after hearing that the new half-million dollar cafeteria on the Carey campus has been officially named the Claude Wilkes Dining Hall. Mr. and Mrs. Wilkes were honored guests at the recent annual trustee-faculty dinner at which time the announcement was made. Shown with the Wilkes, who are Baptists from Winona, are Dr. Ralph Noonkester, president of Carey, left, and Dr. Henry Hill. Dr. Hill was the surprise special speaker for the evening. He is the distinguished president emeritus of George Peabody College and is the brother-in-law of the Wilkes.

## BMC Features 'Quest'

(Continued from page 1)

as individuals and through the publications and other business enterprises with which they have been associated."

W. A. Taylor, Sr., deceased, Louisville, the presentation being made to Mrs. Taylor, for unselfish acts of helpfulness to ingenuity and perseverance in creating, manufacturing and marketing products of his own design and in establishing a highly successful industrial enterprise which has been of major significance to his community and to the State of Mississippi.

### Reed Gets Award

Jack R. Reed, Tupelo. The citation listed numerous accomplishments, including a keen insight in managing and directing modern business enterprises, meeting the complexities of business problems with skill and determination, providing inspiring leadership in various business-related community activities, and serving as president of the Mississippi Economic Council.

Rosa Lee Price Paschal (Mrs. J. J.), Jackson. For Christian devotion in rearing an outstanding family and providing an atmosphere within the home for Christian growth and development. Mrs. Paschal is a graduate of Blue Mountain College, the mother of two Blue Mountain graduates, the grandmother of a Blue Mountain College graduate, the mother-in-law of a BMC graduate who is also president of the schools' national alumnae association, and she has served on the College Board of Trustees.

Miss Elizabeth Hutchins, Blue Mountain. Miss Hutchins, professor of Spanish at Blue Mountain College, is one of three Hutchins sisters who have contributed most generously to the lives of hundreds of young women and the college in the field of teaching. Her sisters were Dr. Lucy Hutchins, professor of Latin, and Miss Mabel Hutchins, mathematics professor.



Davis



Hitt



Rogers

## Three Mississippi Students Graduate At Southern Seminary

Louisville, Ky. — Three students from Mississippi were among the 141 graduates receiving diplomas from Southern Seminary May 31.

Addressing the group was Dr. Franklin Paschal, president of the Southern Baptist Convention and pastor of First

Church, Nashville, Tennessee.

Receiving the master of divinity degree were Robert G. Davis of Lula and Milford Irving Hitt of Laurel. Charel was presented the master of Keith Rogers of Silver Creek religious education degree.

— means those bodies lying in a cemetery!

Hope? Assurance for the future? Confidence in God's provision for the world beyond this? Ah, not only do we have hope that we can be saved from our sins through Christ's atoning death; and not only do we have hope that we can live the Christian life through the power of Jesus as Lord; we have the assured hope that we shall ever be with the Lord" (I Thess. 4:17).

I go back to the words of a former president of this Convention: "I am a hope-ist!"

Are not we all? And is not that hope an assurance centered in the Lord Jesus Christ? As Paul wrote to Timothy, let us remember that "The Lord Jesus Christ (is) our Hope."

## Crusade Group Plans March

(Continued from page 1)

The complete program for the Congress was not announced, but major speakers and Bible study leaders were named.

Listed as major speakers were: Hon. Ernest C. Manning, Premier of Alberta, Canada, and ordained Baptist minister and evangelist; J. H. Jackson, Chicago, president of

Harvey, G. Edward Ludlow, Blue Mountain, was co-chairman for the awards banquet, and Dr. William Washburn, Blue Mountain, was arrangements chairman.

## REVIVAL RESULTS

Southside Church, Greenville: May 5-12; 13 professions of faith; 14 by letter; 3 for special service; 30 rededications; 7 families making Christian dedication of homes; Rev. S. B. Boyett, pastor and evangelist.

Hollandale: May 5-12; Dr. Howard Aultman, pastor of First Church, Columbia, evangelist; Stalneck-Tyson Music Team led in the music effort; 45 professed Christ as Saviour; 4 joined by letter, 50 recorded rededications of lives to Christ; Rev. Joe B. Walker, pastor.

## Attention GA's

GA Camps Filled  
No Space Available  
June 10-15  
June 24-29  
July 15-20  
CAMP GARAYWA

the National Baptist Convention, Inc.; Gardner Taylor, New York, president of the Progressive Baptist Convention; John Williams, Kansas City, vice-president of the Baptist World Alliance and a member of the National Baptist Convention, U. S. A.; Wayne Dehoney, North American coordinator for the Crusade of the Americas; and Mrs. Marie Mathis, secretary of promotion of the WMU.

Leading Bible study at the Congress will be: Gerald Borchert, Professor at North American Baptist General Conference Seminary in Sioux Falls, S. D.; Dale Moody, Professor of theology at Southern Seminary; and Gordon Anderson, Home Missions Secretary for the Baptist General Conference, Chicago.

Other speakers on the program as confirmed by the steering committee include: Reuben Lopez of Sao Paulo, Brazil, President of the Crusade of the Americas; C. E. Autrey, Director of Evangelism, Home Mission Board of the Southern Baptist Convention; Henry Earl Peacock, Coordinator of the Crusade of the Americas and Southern Baptist missionary to Brazil; Gordon Schroeder, American Baptist Convention pastor from Detroit; Emmet Johnson, Baptist General Conference pastor, Elam Baptist Church, Minneapolis, Minn.; Arthur Blessitt, SBC evangelist among the hippies in San Francisco; Owen Cooper, SBC layman from Yazoo, Mississippi; Kenneth Chafin, Professor of evangelism at Southern Seminary; Barry Moore, Baptist evangelist from Canada; and Baker James Cauthen, Executive secretary, SBC Foreign Mission Board.



# 'Good News For Today's World'

(Continued from page 1)

There are many prophets of gloom and doom in our day. They say the churches have failed and that Christianity has no future. Recently, a Lutheran layman, Dr. Peter I. Borger, in an address at Vanderbilt University, said that by the 21st century religious believers are likely to be found only in small sects, huddled together to resist a world-wide secular culture. He said they would be treated like a Tibetan astrologer on a prolonged visit to an American university. "The astrologer will be treated very politely but listened to only as an eccentric, exotic diversion. For basic psychological reasons, if he stays any length of time, and particularly because he has been treated so kindly, he is going to believe that maybe the stars don't control reality after all." In an aside, Dr. Borger said the ecumenical movement is "simply price-fixing" among similar religious packages competing for a shrinking market.

Bad news gets better coverage than good news. The impact of bad news tends to make people negative and pessimistic. There is an extreme negativism in our day which could destroy us. Evil is in the world and even in the church. Paul said, "When I would do good evil is present with me." But there is also the good. When Elijah was under the juniper tree thinking he was the only one left of God's true servants, God told him he was 7,000 times wrong. Jeremiah's extreme negativism almost caused him to lose his prophetic credentials. God commanded Jeremiah to repent or get out of the ministry. Today a pastor is in serious trouble when he gets a bribe in his tongue and knows nothing, sees nothing, and preaches nothing but the negative. A husband and wife, even though they love each other and have much good between them, can destroy their home by constant nagging and nit-picking. Even so our nation and denomination, in which there is much good, can be destroyed by the pious mouthings of immature, frustrated and emotionally exhausted leaders.

Bad news is a reality. It will not go away by our ignoring it or pretending it does not exist. Let us face it honestly and confess that we as Christians have been responsible at least for some of the bad news in the world. It will be good for us to admit our mistakes, failures, sins and guilt. Only then can God help us out of our troubles. But let us refuse to be drowned in the sea of existential despair. We have good news for today's world.

The good news is that God was in Christ reconciling the world unto himself. God and man meet in Jesus Christ, the Mediator, and by him the middle wall of partition separating man from God, and man from man, is broken down bringing peace. The world today desperately needs to hear this word of reconciling grace.

There is a great cry today to break out beyond the church to witness in the world. I have joined in this cry. But we must distinguish between breaking out beyond the church and breaking away from the church. The church is in the world but the world is not the church. The church and government are mutually helpful but government is not the church. The Holy Spirit came unto the church in order that He through the church may convict the world of sin, righteousness and judgment.

And as we break out beyond ourselves we go with the gospel. Some have broken out beyond the church in order to minister in the world and have forgotten their responsibility and privilege to communicate the gospel to the poor and to all men. They feel that meeting the physical needs of man is the whole gospel, that social action is evangelism. Social action is good as the appropriate expression of the Christian faith and life and it may be an effective means to reach people for Christ but alone it is not evangelism. New Testament evangelism is the communication of God's good news in Jesus Christ—how He died for our sins according to the Scriptures, how He was buried and how He rose again on the third day according to the Scriptures and how this gospel is the power of God unto salvation to every one who believes in Him.

So evangelism and ethics go together. It is mandatory that man be personally converted, changed and that this changed man work for righteousness and social progress in all of his relationships. We must not be so committed to social action as to think that personal conversion is unimportant. And we must not be so committed to personal conversion as to forget the importance of good works in the Christian life and social action for the good of all people. Through the years Christians have greatly blessed mankind in such areas as social justice, education, hospitalization, and child care. It would be a tragedy for us to forget the gospel source of these and many other blessings. So let us draw inspiration from the past as we continue in the Christian ministry of meeting human needs today.

Our primary responsibility is to communicate the good news and our ultimate objective is to make people better. Our ministry is redemptive. Whatever we do or say should help man to know God's saving grace in Jesus Christ. We should be involved in many ministries but we have only one ministry—this ministry of reconciliation. God does not need to be reconciled (changed) but man does and he can be.

The good news we preach is the everlasting gospel. It is good news that never becomes bad news. It is good news that never becomes old news. No other news is like that. The discovery of America in 1492 was news then but not now. Today it is only a fact of history. The gospel is forever new.

The good news is unconditional. It is applicable to the rich and the poor, to the literate and the illiterate, to the well and to the sick. If it is not applicable to any one in any condition then it is not good news. We do not have to wait until the sun is good before we preach the gospel to him. Likewise we do not have to wait until society is reformed by social action before we preach the gospel to the people. We must preach the everlasting gospel always beginning now.

The gospel is relevant to the problems of human relations. It says that God loves everyone; that He is concerned about all human beings; that He has a plan for every life; that everybody is somebody—more than an animal, a number, or a name—and that Christ tasted death for every man. The gospel gives dignity and worth to the individual. It can save him from loneliness, fear, frustration and hate.

When one believes in this gospel, he has a high view of man. The gospel is good news to me and about me and to you and about you. So if one takes seriously this good news concerning himself he must take it seriously concerning all others. How then can one believe in this gospel and hold any human being in contempt or seek evil for any man? Furthermore the gospel is good news for the world. The redemption of our Lord Jesus Christ is social and cosmic. The writer of Ephesians said that God will "gather together in one all things in Christ, both which are in heaven, and which are on earth" (Ephesians 1:10).

Many of our critical problems today stem from the age old problem of racial enmity. The tragic events in recent days surely convince us of the frightening proportions of the race problem in our country. In Biblical times there was cruel enmity between Jews and gentiles, and between Jews and Samaritans. Hatred of the Jews has continued throughout history. Today there is enmity between whites and blacks.

Man is a social being and needs other people to make his life complete and yet he has not learned to live in peace with his neighbor. His history is marred by envy, strife and division. Human relations compound man's sins. What kind of a sinner would one be if

he were the only human being in the world? The problem of human relations must be seen in all of its enormity and ugliness.

In the current racial conflict our problem is not primarily legal or economic but spiritual. Many inside and outside the church are recognizing this fact. Good laws make a significant contribution to man's welfare but they cannot solve his basic problem. Economic reforms should be applauded. Big business is helping greatly as it moves into the Watts Community and other troubled spots to provide employment for despairing people. But economic reforms cannot meet man's greatest need.

The basic problem is spiritual. There are ghettos of the mind and heart before there are ghettos in our cities. This inner darkness must be eliminated before there can be light.

A patronizing hand-out will not solve the problem of inner darkness. It demoralizes and degrades man when he is allowed or forced to live on charity. Every person needs to feel that he is somebody and that he is doing something worthwhile, that he is making a contribution to the world.

The inner darkness of despair, frustration and rebellion can be dispelled by the love of God as demonstrated and proved in the cross of Christ and lived out by Christians. The writer of Ephesians said, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace who hath made both one, and hath broken down the middle wall of partition between us. Having abolished in his flesh the enmity; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

The enmity between the circumcision and the uncircumcision, between Jew and gentile, between white and black was slain on the cross. Christ is the only hope for the brotherhood of man, for peace among men.

Christians may differ on many subjects but they must agree that the enmity has been abolished in Christ. Christianity and racism are incompatible.

So, committed to this good news in Jesus Christ we can meet human needs where we find them and demonstrate convincingly that we genuinely love all men and respect them as persons under God.

The good news is relevant to the problems of the intellectual world where there are confusion and uncertainty. The knowledge explosion may be the most significant explosion of our time. The available information in the day of Jesus did not double until 1900. The available information of 1900 doubled by 1950. It doubled again by 1960. By 1966 it had doubled again. Books cannot be published fast enough and libraries cannot be enlarged quickly enough to compile and house the mounting data. The obviously inadequate memory recall system has given way to computers and other electronic devices. Radio and television has become a major factor in education and in shaping the lives of people. As Baptists we must make better and greater use of these media or lose a great God-given opportunity to communicate the gospel.

A mass of information has hit modern man and broken him. He is bemused and bewildered, fragmented and frustrated. Knowledge today is without organization or meaning.

Educators have recognized the need for some organizing principles and concepts. We have information without ideas and ideas are essential for meaning in the intellectual world.

Ours is an anti-intellectual age. We have made ideas secondary to appetites, passions, prejudices and habits. This persuasion gained momentum with Darwin if it did not begin with him. He recognized the validity of man's intellect but gave priority to physical prowess. He put instinct above intellect, passions above purity, might above morals.

Freud joined in the apostasy. He contended that man's actions are automatic responses to his unconscious or subconscious needs. To Freud life seemed to be more of an emotional flustering than a rational action.

Existentialism also shares in the blame. It puts primary emphasis on the present. In doing so it tends to damn the past, defy the present and deny the future. This philosophy has helped to produce the "now generation". The gospel promises something for now but not everything. "Beloved, now are we the sons of God, but it doth not yet appear what we shall be," said John. The present is not all that matters for it is not total reality. My parents, my childhood, my early training, my boyhood church matter. I am a part of all I have met. And the future matters. I am linked inescapably with the past and with the future.

Modern man may think he needs a new car, a new house or some other gift of our affluent society, but his greatest need is a reason for his existence.

The gospel is the "grandest idea ever to dawn on man's mind. It tells man that he came from God, that he was made in the image of God and that though ruined by sin he can be redeemed by the grace of God and receive forgiveness and begin a new life in Christ. The gospel as God's good news is concerned with man's past, present, and future. It has to do with his origin and destiny and it gives meaning to life in the midst of the "ambiguous present."

Margaret Mead writes of horizontal and vertical learning. She says horizontal learning consists of factual information that goes out of date and pleads for vertical learning which will magnetize the fragments of knowledge and polarize them into meaningful patterns.

The gospel is vertical learning. It is an organizing, integrating, magnetizing center without which life breaks up. The gospel gives meaning to life.

The gospel is relevant to the problems of sex. In America there is a frightening trend toward sex clubs, wife swapping, sex orgies, drug addiction and sexually deviated behavior. Many want free love and unlimited freedom in sexual gratification. They are seeking happiness. Dr. Eric Fromm, famed psychiatrist, in an article entitled "Our Way of Life Makes Us Miserable" said our sexual freedoms in no way contribute to a sense of "aliveness" or "richness of experience."

The gospel is good news concerning happy, abundant, interesting, meaningful life. Jesus came to earth not to make us miserable, but to give happiness, blessedness. He said, "I am come that they might have life and that they might have it more abundantly."

Jesus offers forgiveness to those who have misused and abused their bodies and promises true happiness and freedom to those who will trust him. He said, "If the son shall make you free you shall be free indeed." It is not freedom without responsibility or love without law. It is freedom and love to fulfill the law of God. A wonderful thing about the man in Christ is that he delights in the law of God. His greatest pleasure is in pleasing God. Jesus said, "take my yoke upon you". There are disciplines, but he also said, "My yoke is easy" (it fits well). The Christian is really happy and free in Christ, following and obeying him.

The gospel is relevant to the problems of nuclear power. The atomic explosion is an awesome thing. It has struck all nations with fear. There is a very real possibility that man may turn nuclear power into the destruction of the human race. The whole world could blow up any time. For several years the United States and Russia have had the nuclear capability of mass suicide and murder. Red China now has the bomb. In a few more years other nations will have it. The question is not, "Do we have the power to destroy ourselves?" but "Will we use it to destroy ourselves?" Do the people of the world have the character not to use nuclear power for wholesale destruction? At this point it seems that this character is lacking.

The gospel is the answer. All of man's problems are not solved instantaneously and automatically when he believes the good news, but his basic problem of sin is solved and he can go on from there to solve other problems. There is much more hope of eliminating enmity between races in areas where the gospel is taken seriously. It is imperative that we proclaim and live this gospel with confidence and hope. If the time ever comes when the gospel inspires the world's thinking and mobilizes the world's power, a new day of peace with justice will dawn for all men. If such a day does not come and the judgment of God falls on us and we die, the gospel is still relevant. We shall all die one way or another, sooner or later. The gospel is our only hope for light and life here and hereafter.



Dr. and Mrs. E. C. Williams

## Dr. And Mrs. E. C. Williams Celebrate Golden Wedding

Of widespread interest to friends and relatives was the Fiftieth Wedding Anniversary of Dr. and Mrs. E. C. Williams of Jackson. The couple was honored with a reception by their children, Dr. and Mrs. Harold Caver and Mrs. Leadora Cone, in the Williams' home at 1432 Greymont Ave. Dr. and Mrs. Williams have resided in Jackson since 1924. He was with the Baptist State Sunday School Department for 35 years, 22 as head of the Department. They have six grandchildren and one great-grandchild.

The Golden Wedding table was centered with a tall silver epergne filled with flowers shading from white to gold. The magnificent arrangement featured Golden Wave roses, yellow Dutch iris, pom poms and gypsophila. Streamers of satin from the arrangement gave the dates "1918 and 1968."

On the mantel an asymmetrical arrangement of golden flowers swept in a crescent toward an antique gold candelabrum holding golden candles. Flower appointments repeated the theme of the Golden Wedding throughout the house.

Mrs. Williams was attired in a formal of gold and white brocade lame. She wore a

white Cattleya orchid trimmed with gold. Dr. Williams wore a Golden Wave rose boutonniere.

Guests were greeted at the door by Mr. and Mrs. Howard Gayden and Mr. and Mrs. Noel Mills. Assisting in receiving were Mr. and Mrs. Guy Black and Mrs. Emma Byrd, of Orlando, Fla. and Mrs. Ed Noble of Fayette, Miss. Others serving were Mrs. Baxter Pridden, Mrs. W. D. Hudgins, Mrs. W. G. Eckles, Mrs. Raymond Gartin and Mrs. A. D. Lipham. Tea girls were Misses Edith Wall, Alice Jacobs and Beth Green.

Presiding at the guest register were Mrs. W. B. Ott and Mrs. Edna Green. Mr. and Mrs. Byron Green and Mr. and Mrs. George Dehmer bade the guests goodbye.

## Union President Inaugurated

JACKSON, Tenn. (BP) — During a day-long "Salute to Higher Education" here when Vice President Hubert H. Humphrey spoke, Union University inaugurated Robert E. Craig as the Baptist school's 17th president.

Inaugural speaker was John J. Hurt, editor of the Baptist Standard, weekly publication of Texas Baptists, who spoke of the value of communication in today's society and in education.

Lack of communication, he said, is responsible for many of life's problems. "In this 20th century we are butchering ourselves upon a cross of misunderstanding when technology has provided the ultimate in communication facilities."

## Carey Completes Campaign To Build Science Addition

THE 1968 DEVELOPMENT CAMPAIGN for a new addition to the Green Science Building at William Carey College was successfully completed last week. The goal of \$500,000 was surpassed by some \$7,000. Ground-breaking ceremonies took place on May 24 and the actual building will get under way in the very near future. Shown enjoying the anticipation of the 13th addition to the Carey campus in 13 years are, left to right: President Ralph Noonester; Campaign Chairman Lewis Fowler; Trustee Board Chairman Bruce Aultman; Dr. Earl Green, son of the man for whom the building was named; Albert Sherbert, president of the senior class of 1968; and Dr. David Gruchy, chairman of the Biology Department of Carey.

## ATTENTION Associational Officers

### REVIVAL RESULTS

Tunica Church, May 5-10; Dr. Donald G. Manuel, pastor, Allapattah Church, Miami, Florida, evangelist; Frank Jacobs, minister of music, Allapattah Church, led the singing, 25 professions of faith; four transfers of church membership; two rededications; Rev. George H. Douglas, Jr., pastor.

Grandview, Jackson (Pearl Area, Rankin County). Pastor Bill Beam did preaching; Eddie Hebert, Director of Music and Youth Work, Van Winkle Church, leading music; 48 additions by baptism, 4 by letter. Pastor reports that it was greatest revival experience of his ministry, and that revival is continuing, with four saved in Wednesday night service, eleven and others on the Sunday following meeting.



Jimmy Crowe, consultant in administration with the Training Union Department of the Sunday School Board, Nashville, will lead a special conference for associational officers during Training Union Week at Gulfshore, July 29-August 2. This conference will meet for a brief period each afternoon so that associational officers may take advantage of the leadership classes provided during the morning.

Write for your reservation to Gulfshore Baptist Assembly, Pass Christian, Mississippi.

### Names In The News

Rev. Bruce E. Parrish of Fairmount Apartments B6, Clinton (phone 924-6514) is available for supply or pastorate. A student at Mississippi College, he is married and has a daughter, 5, and a son 3. He was born and reared in Tennessee. He graduated from Harrison - Chilhowee Baptist Academy, Seymour, Tenn., and then spent eight years in sales work. He felt God's call to preach and returned to college to prepare for that.

Mrs. J. M. Wells of the English faculty has been elected 1968-69 president of the Blue Mountain College Faculty Club. Mrs. James L. Flatt, alumnae secretary, was named vice president, and Miss Corinne Hudspeth, assistant registrar, is secretary-treasurer.

## Survey Reveals Influence

(Continued from page 1)

of the four following reasons:  
—Young people are losing interest in formal religion.  
—Growing crime, immorality, and violence.  
—Materialistic distractions.  
—The church is not playing its proper role.

Interestingly those who blamed the decrease on the church not playing its proper role were divided about equally between those who said the church was not keeping up with the time and those who thought the church was too involved in social and political issues.

A significantly greater proportion of young adults took the view that the church's influence was decreasing than their elders, and Protestants were generally more pessimistic than Catholics.

The following table compares the response of key groups with that taken in 1957. In each case the figure covers those who feel the church has lost influence.

	1957	1968
National	14%	67%
Men	17	67
Women	12	67
21 - 29 years	20	77
30 - 49 years	13	66
50 & over	10	62
College	17	67
High School	12	70
Grade School	18	61
Protestants	17	69
Catholics	7	51



## The Baptist Record

Largest Circulation of Any Newspaper

Of Any Kind In Mississippi  
JOE T. ODLE, Editor

### Christian Education

In this week's Record we present the third in a series of features on issues now facing Southern Baptists. We invite our readers to join in the discussion which is opened by these presentations.

This month's problem well may be the most pressing of all of those facing Southern Baptists and Mississippi Baptists right now. No problem has caused more concern, or has been given more study, than this.

A major committee appointed by the Southern Baptist Convention, representing a cross section of top educational, church and denominational leaders, spent two years in a special study called Baptist Education Study Task, and while those leaders did an admirable job in summarizing the problem, and pointing up the differences in thinking which exists among Southern Baptists, they did not come up with answers which automatically could solve the educational problem.

Here in Mississippi, two "blue ribbon" committees each spent two years in studying the educational problems. One committee's report was rejected, while the other was "received" with a mere suggestion that the Education Commission and the institutions make such use of it as seemed practical. Each of these reports made a very serious effort to find a solution to Mississippi Baptist educational problems.

Meanwhile, the institutions carry on, seeking as best they can to provide quality education in a field which has become fiercely competitive, especially since the federal government and the states now are putting so much money into public education. Each year the trustees and administrators are finding their tasks more difficult, but thus far they are doing a tremendous job, when all of the odds are considered.

However, sooner or later Mississippi Baptists are going to have to face the fact that their institutions cannot maintain quality educational programs, without much more money than they now are receiving. It is true that special friends and alumni of the institutions have been providing the funds they needed, especially capital funds, but this alone cannot fully support a school. Moreover, the needs for administration, faculty salaries, etc., cannot be met in this manner.

One thing seems evident and that is that the pattern of giving of Mississippi Baptists through their Cooperative Mission Program simply does not provide all of the money that the institutions need. All of us have talked of the fact that if every Baptist would tithe, we would have no financial problems. This is true, but the fact is that not every Baptist is tithing, and there seems little likelihood that all will at any time in the near future. All that we have is what the churches are giving, and although this is increasing as stewardship teaching becomes more widespread, and as the economy grows, there is nothing in sight that gives promise of enough funds for the schools through the Cooperative Program.

Meanwhile the need grows. Educational costs soar higher each year. Advances in the field of education are demanding equipment and buildings not even dreamed of a few years ago. Just a few days ago a Baptist deacon who teaches science in one of the state's fine junior colleges, told me of how he and his fellow faculty members are installing this summer in that school a closed circuit television system connected with a microscope for use in teaching science beginning next year. This equipment is being provided largely through federal funds. On that same campus four new buildings are under construction right now.

Our Baptist educational institutions must compete with such schools for students. We thank God for splendid public institutions and for the ministry they have. At the same time we feel a need for good special Christian institutions. How can we provide the funds

to have them? That is the issue facing Baptists. It is evident that we cannot simply continue the status quo, even though some seem to want us to do that, so what can we do?

We have asked four state leaders to open the discussion on this. None of them are professional educators. We purposely omitted those since several of them served on the special committees of the past few years. We hope that some of them will enter into the Forum discussion which we trust will follow these articles.

These first discussions do not offer an easy solution to our educational problems. Indeed, I am not sure that they offer a solution at all. They do, however, look at the problems very frankly, and perhaps out of that, and the discussion which we hope will follow, will come the answers we must find. We hope so.

## Financial Reports

Because of space problems in this particular issue, the Baptist Record has requested the Stewardship Department not to publish the seven month giving report of the churches which had been scheduled.

The Cooperative Program giving report for the first six months of the fiscal year was published in the special insert in the Record just three weeks ago. An eight month report will be published in an insert in a July issue. In the August report not only will the Cooperative Program giving for the first nine months of the year be given, but also the designated gifts. Then in September and October the eleven month reports will include only the Cooperative Program, and then the twelve month report will include all gifts. Just remember that the full report will be given every three months, as in the past, and you will know how to watch for the reports of your designated giving. The new addition is the insert with the Cooperative Program figures two months out of each quarter.

The WMU report on the Annie Armstrong offering which was scheduled for two weeks ago but had to be delayed, now is scheduled for the June 20th issue.



After nearly ten years of study to find out how white and Negro families come to terms with continuing racial problems, Dr. Robert Coles, Research Psychiatrist for the Harvard University Health Services insists "outright prejudice racism is much less respectable than it used to be; prevalent and enormously significant, yes, but more subtle and devious." Dr. Coles says people of both races go to greater lengths than they once did to disguise their feelings—from themselves as well as from others. (Saturday Review, December 16, 1967)

—THIRTY

A growing scandal is increasing the number of children battered and beaten to death by their parents. One survey found 130 children died at their parents' hands in a six month period in 1965. The actual total probably was higher. Some doctors have been hesitant to report their suspicions, fearing lawsuits from parents. (Changing Times, 2-68)

Auto manufacturers have reported they can comply with proposed federal safety standards for 1970 cars—except they can't meet the one on hidden headlights. The Safety Bureau has proposed the headlight standard to prevent accidents in case the lights did not open. (New York Post, 1-31-68)

The beginning results of the revolt against trading stamps was noted recently by Premium Practice magazine, the industry's bible, when it reported that some 125 trading-stamp firms actually fell in their domestic sales for the first time since 1955 by some \$26 million. Said the magazine: "Anti-stamp forces had, for the first time, tied stamps and higher prices into the same package. Coupled with this were changing market situations, the growth of the discount-store operation and what many consider a normal cyclical change-over period. The net result was a sharp drop in the number of prime retail outlets." (In all, more than 600 supermarkets, including 266 stores owned by the giant A&P chain, canceled their stamp programs last year.) (Newsweek 3-18-68)

## Calendar of Prayer

(This list is not compiled according to birthdays.)

June 10 — James E. Scott, Winston Sunday school supt.; C. B. Greene, Clarke faculty.

June 11 — Mrs. Milton Tutor, WMU vice-president, District V; Mrs. Katherine Cain, health director, Gilfoy School of Nursing.

June 12 — Harold Gully, BSU director, Mississippi State University; Davis Gardner, Jasper associational Training Union director.

June 13 — Leon Young, Lauderdale associational supt. of missions; Mrs. Doris Mahaffey, Carey College faculty.

June 14 — John Alexander, Baptist Building; Judd Allen, Baptist Building; Evelyn George, Baptist Building.

June 15 — G. Edward Ludlow, Blue Mountain faculty; Bunnard Stevenson, Baptist Book Store.

June 16 — Vida Coker, staff, Children's Village; Ola V. Barnett, staff, Children's Village; Wayne Herbert, M. C. faculty.

## The Baptist Record

Joe T. Odle Editor

Joe Abrams Associate Editor

Anne McWilliams Ed. Asst.

Bill Duncan Bus. Manager

Official Journal of the

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A recent magazine lists The Three Great Questions of the Modern Collegian: (1) Is there a God? (2) How many calories in it? (3) Where can I get my car fixed?

The latest edition of the Study of College and University Endowment Funds has just been published. Not one Baptist college or university has assets of \$25 million. Harvard has \$1 billion, 38 million; Yale has \$504 million; MIT has \$396 million; Princeton has \$350 million. Among those having over \$100 million are: California Tech, University of California, University of Chicago, Dartmouth, Emory, Johns Hopkins, Northwestern, University of Pennsylvania, Rice, Stanford, Washington University (St. Louis).

President Cortelyou of DePaul University in his annual report on the University: "We must take our university-based knowledge and apply it to the problems which are everywhere around us. In the midst of need, misery, ignorance, war, injustices, air and water pollution, and the thousand and one other demands on our moral and intellectual resources, we cannot be concerned with knowledge for its own sake."

## BMC Board Elects Officers

During the 1968 business session of the National Meeting of Blue Mountain College's Alumnae Association, the following officers of the Executive Board were elected:

President, Mrs. Price Paschal (Edith Taylor) of Brandon; First Vice President, Mrs. Doyle William Dodson, Jr. (Janell Slaughter) of Memphis; Second Vice President, Mrs. Hayes Callicutt (Alice Oliver) of Jackson; Third Vice President, Mrs. H. Eugene Cotey (Jean Lipsey) of Murfreesboro, Tenn.; Secretary, Mrs. Joe P. Sheffield (Frances Devaughn) of Tupelo; Treasurer, Mrs. A. M. Donnell (Lottie Palmer) of Blue Mountain; Historian, Mrs. J. B. Black (May Gardner) of Murfreesboro, Tennessee; and Memorabilia Chairman, Miss Carolyn Mounce, Assistant Librarian, Blue Mountain College, Blue Mountain.

Representatives at Large include the following:

Mrs. William M. Beasley (Joyce Hall) of Tupelo; Mrs. J. W. Jennings (Bobbie Carter) of Brandon; Miss Marian Leavell, Blue Mountain College Staff Member, Blue Mountain; Mrs. Roy C. McGlamory (Orlene Ellis) of Ripley; Mrs. Collins Porter (Jimmie Trussell) New Albany.



## VBS Time Comes 'Round Again

NASHVILLE — Vacation Bible Schools provide opportunities for total teaching—stewardship, Bible study, Christian service and Christian example. The 36,601 schools held in 1967 in Southern Baptist churches had a total enrollment of 3,439,325. Professions of faith numbered 58,322 and offerings amounted to \$762,031. These Bible Schools were held in various locations—churches, private homes or outdoors. BSSB PHOTO.

## Newest In Books

### THE SOURCEBOOK OF HUMOR

by James C. Hefley

(Zondervan, 206 pp., \$4.95.)

The humor in this sourcebook will "make Grandpa laugh without causing Grandma to blush!" Many of the items have church, school, and home settings. There are up-to-date jokes about space, computers, commuters, jet flying, and other timely items. The volume is well-indexed, according to subjects, in alphabetical order. The busy speaker will find this very convenient.

### SIMPLE SERMONS ON THE OLD-TIME RELIGION

by W. Herschel Ford, with introduction by W. A. Criswell

(Zondervan, 120 pp., \$2.95.)

This is Dr. Ford's 25th book. As usual, his sermons are "easy to understand, grounded in the Scriptures, Christ-honoring, and soul-inspiring."

### HOW TO BE A MINISTER'S WIFE AND LOVE IT

by Alice Taylor (Zondervan, 118 pp., \$2.95.)

This is not an autobiography,

but rather a series of vignettes on the different facets of the life of a minister's wife. The author, wife of an Episcopal Bishop, says in the Introduction, of the preacher's wife: "So much is expected of her—the health of an Amazon and the dedication of a Florence Nightingale, the patience of a Job and the zeal of a Carrie Nation, the peace-loving thoughts of a Ghandi, and the fighting spirit of a warrior, the charm of a debutante, and the intelligence of a Phi Beta Kappa. Besides this, she must live her life in a goldfish bowl, well aware that it is her sole responsibility to see that the goldfish behave." The book is not only amusing, but also challenging and inspiring.

### PRAYER MEETING TALKS AND OUTLINES

by David Thomas (Baker, 96 pp., paperback, \$1.50.)

Each unit consists of a meaningful topic, Scripture reading, a complete or condensed talk, appropriate hymns, Scripture texts, select quotations, and poetry.

### SPURGEON, HEIR OF THE PURITANS

by Ernest W. Bacon (Wm. B. Eerdmans, 194 pp., \$3.95.)

This new biography of Charles Haddon Spurgeon, the first in thirty years, is a study of his life and his extraordinary influence, still felt today. This book shows that his preaching, doctrines, and ministry were based upon and largely derived from "the great seventeenth-century Puritan Divines."

### ARROWS OF HIS BOW

by Sanna Morrison Barlow

(Good News Publishers, One Evening Condensed Book, paperback, 50 cents, 96 pp.)

Gospel Recordings, has "given God's voice to the speech of more than a thousand primitive language groups like the Mangyans" in the Philippines. This book is just one chapter of the overall story of Gospel Recordings.

It is from Don Richter's diary of his field recording in Australia's "out-back," the Solomons, and Dutch New Guinea.

## The Baptist Forum

### "We Must Be Contemporary Christians"

Dear Sir:

The following "news item" was sent to a very dear friend of mine in Washington:

"COP WRITES PARKING TICKET WHILE LOOTERS MAKE HAY—WASHINGTON (AP)—A POLICEMAN WITHIN SIGHT OF A BURNING BUILDING WROTE OUT A PARKING TICKET FOR A BLACK SPORTS CAR SATURDAY WHILE NEGROES WALKED ALONG THE STREET WITH ARMLOADS OF MERCHANDISE GRABBED FROM SHATTERED STORE WINDOWS. DISORDER BECAME SO WIDESPREAD THAT OFFICERS WERE TOLD TO MAKE ONLY FELONY ARRESTS AND TO OVERLOOK LESSER OFFENSES."

ALTHOUGH NO ONE IN AUTHORITY WOULD CONFIRM IT, THE DEPARTMENT'S TACTICS SEEMED AIMED AT AVOIDING DIRECT CONFRONTATIONS WITH LOOTERS AND ARSONISTS IN AN EFFORT TO PREVENT GUNPLAY. I asked this honest and reliable man—"Did this really happen?" Here is his answer:—"This very well could have happened, and chances are that it did happen. The world is so fouled-up that this is the sort of thing that can be expected."

However, our television and news people can be proud of the role they played in stirring up the riots and then making them and the damage seem worse than they actually were.

"This is not to minimize what happened. It was useless, senseless, criminal and wild. But it was not so bad as the press, (including and especially TV) made it out to be. I live within a few blocks of the very worst of it, which centers around 4th and Harvard. On 18th Street, which runs across the back of my block, the liquor stores took a beating, but nothing else. I think the worst distortion I saw anywhere was the editorial in THE STATE. The editor wrote that an area the size of one bounded by the Congaree and Harden St., and by Elmwood and Blossom had been completely devastated.

### NO UNCERTAIN SOUND

by Lillian C. Proctor (Good News, One Evening Condensed Book, 64 pp., 50 cents)

Action for this absorbing religious novel takes place during the years of Jesus' ministry. Tribune Claudius Lysias, mentioned briefly in Acts, is assigned a post in Jerusalem. A series of events brings the Roman soldier in contact with those who know Christ: John the Baptist, Nicodemus, Mary and Martha, Zacchaeus, Philip, Peter, James, and John.

He had a Washington dateline on the editorial, and he signed it, and he is completely mistaken. I would say that if all the damage—the destroyed buildings and stores—were put together that maybe a dozen, or at most 20 blocks were total losses. At one time he was a very responsible reporter, but I'll find it difficult to believe anything he writes. This is such an obvious distortion of facts to make his own nation look bad until it makes me—as an American who loves his country and thinks it is the best in the world—sick at my stomach.

"And as I said, this is not to condone what was done, nor to deny that a lot of damage was done. . . . but it is to point out that a very small portion of the Negro people were involved. Estimates I've seen have placed the maximum at about 10,000. In a Negro population of close to a million, that comes out to an extremely small proportion."

"WHAT CAN WE DO? We can—as TIME magazine wrote—be a contemporary Christian. (And this does not mean I accept what they wrote in their essay). It does mean that we must be Christians in the marketplace. We must practice our Christianity wherever we are and regardless of whom we are with. WHAT CAN I DO—in a city that has been torn by riots? I must be a contemporary Christian! I must take the hand of Jesus and walk the streets of my city—and I must do everything I can to right wrong wherever it is (and this doesn't mean I'm jumping into the civil rights movement—I think their methods are wrong). But it does mean that I must open channels of communication with black Christians wherever I can, and offer them the hand of a white Christian wherever they will accept it. Not as black to white or white to black, but as Christian to Christian I can do no less and claim Christ as Saviour of All mankind.

"Our church needs to mature. Many of our people who live safely in the suburbs are ignoring the facts of city life flowing around the church building. We must become involved in our neighborhood; otherwise our church will either die or be burned down. Brutal, but that's the fact of life as it is lived here in this approaching summer. The world, I feel, is begging us to be CONTEMPORARY CHRISTIANS, to really act like the words of Christ have meaning for us and for the world today."

To me this is the most common sense approach to these problems that I have heard or read. God help every one who names the name of Christ to be a CONTEMPORARY CHRISTIAN!

Yours in HIM we love,  
JOHN FARMER  
907 Richland Street  
Columbia, S. C.



# Many Problems Faced In Christian Education

By John E. Barnes, Jr.  
Chairman  
Education Commission  
Mississippi Baptist Convention  
Pastor  
Main Street Baptist Church  
Hattiesburg

Southern Baptists have always faced problems in the area of higher education. Today these problems are more acute than ever before.

Included in these problems are finances, adequate buildings, racial problems, problems growing out of ideas of academic freedom, adequate faculty and staff.

Perhaps the most pressing of all problems is seen in finances. This has always been so. Today, however, it is more pressing for several reasons: increasing enrollments, an increase in public support of state colleges and universities, inflation, rise in faculty salaries, demand for more plush accommodations, increasing costs on every hand.

In order to meet the constantly rising costs of higher education, Baptist colleges have pushed student charges for tuition, fees, room and board to new highs. Still more money is needed. Industry and individuals have been approached to help. Loans from various sources have been sought. Campaigns for funds have been promoted. Still the needs are not met.

Adequately trained faculty members are lost because salaries are too low. It is impossible to furnish needed buildings because funds are not available. Greatly needed scholarships and work-grants are often not available.

One source of money that was not available until recently is seen in federal loans and grants. Because of the doctrine of the separation of church and state, Christian colleges did not face the prospect of government money until recent years. In order to ease the financial burden many Christian colleges have accepted government money.

Southern Baptist colleges have largely resisted this temptation. Throughout the history of the Southern Baptist

Convention Baptists have been strong advocates of the doctrine of separation of church and state. It is most urgent that we keep our schools free. Usually where government money goes, eventually government control goes.

In the face of the overwhelming problems facing our colleges, Southern Baptists are re-evaluating our position, in the field of higher education. Recently, over a period of months, Southern Baptist leaders met in all sections of the Convention territory to study problems related to our colleges. Individuals from these meetings then gathered in Nashville to further evaluate our position. Many hundreds of hours have been spent by all segments of Southern Baptist life to see what is the best way to meet this crisis in Baptist colleges. Although we feel that much good was done in the various discussions, much still remains to be done.

Out of these and other discussions, many suggestions have been made in an effort to solve the problems. The suggestion has been made to consolidate some of the schools. In this way a part of the expense of administration could be reduced.

Others have suggested limiting enrollment so that the quality of the school could be strengthened for a smaller number of students. One well-known denominational college which has a large income permits only a limited number of students to enroll so that the quality of education can be higher. This procedure would make it impossible for many Baptist young people to attend a Baptist college. Many students who would become leaders, not only in religious life but also in business, political and educational circles would be denied an education in a Baptist college.

There are those in places of leadership who are advocating the acceptance not only of government loans but also government grants. Many church groups that have stood for the separation of church and state are weakening at

this point. A prominent church official recently told a group of his colleagues that the churches represent the greatest reservoir of human resources and the federal government has the greatest financial resources. What is needed, he said, is to bring these two together to serve human needs.

This type of thinking will ultimately destroy Baptist colleges as distinctive schools. The record of "creative co-operation" between church and state is a dismal one. That record discloses that something unfortunate happens to the church when it agrees to the patronage of the state. What occurs usually is a jumbo institutionalism in which both human and spiritual values are lost.

Some are suggesting that Southern Baptists separate themselves from some of their colleges so they can seek government aid and not violate the principle of the separation of church and state. At least one instance of this is on record. Some have gone so far as to wonder if Southern Baptists should not get out of the business of higher education entirely or just for those in church vocations.

To me, this would be tragic and should not even be seriously considered. Through the years, a large percentage of Baptist leadership has come from these Baptist colleges. This is true of people in all walks of life. Our colleges have made too great a contribution to the work of Christ through Baptist church leadership to even think of going out of the higher education business or even cutting down on our college program.

We must not only stay in the field of Christian education but we must strengthen our schools, just as we support our churches and the world mission program financially we must adequately support our schools financially. As far as possible we need to send our young people to Baptist colleges. This will strengthen the cause of Christ through Baptist churches in the future even as it has in the past.



J. N. Triplett

## Seminary Awards-

(Continued from page 1)  
was held on Thursday afternoon at 4:00 o'clock.

The principal speaker was Dr. S. Leon Whitney, pastor of Parish Street Baptist Church in Jackson and vice-president of the Seminary.

The 115 awards presented included the following Sunday School diploma, 50; Busy Pastor's certificate, 4; Christian Training diploma, 6; English Bible diploma, 8; Bachelor of Religious education degree, 6; Bachelor of Theology degree, 6.

## 120 Profess Christ

Incomplete reports indicate that approximately 120 persons professed faith in Christ during recent evangelistic campaigns in three Baptist churches of the Lake Atitlan area of Guatemala and three churches in Guatemala City.

Thursday, June 6, 1968

BAPTIST RECORD PAGE 5

# Realistic Look At Christian Education In Mississippi

By Bob N. Ramsay, Pastor  
First Baptist Church  
Brookhaven

In an introduction to a recent report on American higher education by twenty-two top educators, associated with the American Alumni Council, four crisis-situations were presented, each representing a different section of the nation. In every case the root of the problem was the lack of sufficient funds.

The first was a state-supported university of the Midwest which had to raise its entrance requirements to such an extent that many qualified students were eliminated. The second was a private college in the East which had to increase its tuition for the seventh time since the last major war, thus excluding many worthy students because they were financially unable to pay the price. There was this bemoaning: "Many of the best high school graduates can't afford to come here, any more."

Out West one of the finest college state networks in the nation began its academic year with more than 1000 vacancies on the faculty. Down South a church-related college severed its denominational ties in order to seek federal funds: it was this way or death! Obviously these were

only samplings from across America, which indicate the wide-spread problem of securing sufficient funds for the ever-increasing cost of higher education.

## The Persistent Struggle

If state-supported and Ivy-League colleges and universities are plagued with this problem, even though most of them have large endowments and constant and current tax support, what about the Baptist colleges in Mississippi? Apparently it is not a sufficiently known fact that they, too, are struggling, and the greatness of their struggle can be measured by the meagerness of their endowments, the size of their student-aid funds, the fewness of their grants-in-aids, as well as the inadequacy of other resources.

However great the struggle their product, Christian Education, is worth the effort. No informed person would question for a moment the value of the contribution of our Baptist colleges to the advancement of our Lord's Kingdom. For example the dynamic leadership found in our Baptist churches and in many other areas of service can be traced either directly or indirectly to these institutions. This fact alone should challenge us to stand up for our Baptist colleges, face up to the

financial problems, and get on with the task of realistically solving them.

## Facing the Issue

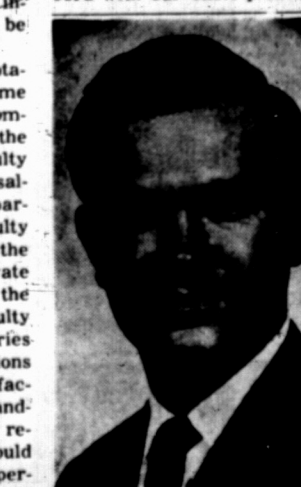
There is no once-for-all, permanent solution to this problem. Because of the 'growth' nature of these institutions in quality, if not also in size, there will always be the need for greater efforts: increased allocations, larger endowments, greater student-aid funds, more grants and gifts. But the immediate issue before Mississippi Baptists is our present financial crisis. Space will not permit a full discussion of the problem. This was done by the Long Range Committee On Christian Education, the report of which was given to the Mississippi Baptist Convention last November and recorded in the 1967 Annual.

While the report was clearly and efficiently presented by the Chairman of the Committee, it hardly had a chance to be considered. More than twenty men had spent literally hours upon hours week after week in research and study. Some of the best qualified men in the Southern Baptist Convention in the field of Christian higher education had been consulted. The report was fair, forthright, objective and accurate—as far as was humanly possible. But because the word 'federal' appeared in one of the eight "possible alternative to provisions of adequate support for our Mississippi Baptist colleges," a quick crystallization of one point of view denied the overwhelming majority an opportunity to consider wisely the question. That one word 'federal' sparked a trend of action that smothered the report.

The other seven alternatives (See Page 171 of the Annual) had some merit; should have been discussed, and acted upon in an orderly manner. For fear the 'patients', however, would be exposed to 'federalitis', the discussion was quickly terminated and the subject quarantined. Thus both the diagnosis and the prognosis—to say nothing about the treatment—were withheld! The 'patients' still suffer.

It is my conviction that if the messengers to the Mississippi Baptist Convention are given the facts in an unprejudiced way and are allowed the time for a healthy discussion, their ultimate disposition of the matter will be both wise and constructive.

In conclusion we ask, when will Mississippi Baptists face realistically the conditions that confront our institutions and boldly consider all feasible alternatives that may be in accord with our basic principles?



Rev. Raymond Wilson

## CALLED TO GREENVILLE

Rev. Raymond A. Wilson has resigned the pastorate of the Main Street Church, Men-denhall, in order to become pastor of Calvary Church, Greenville.

Wilson received the B.A. degree from Mississippi College and Master of Theology degree from New Orleans Seminary.

He is the son of Mr. and Mrs. A. B. Wilson, Newton. Mrs. Wilson is the former Shelby Kay Nicholson of Philadelphia. She is a 1963 graduate (R.N.) of the Gilroy School of Nursing, Baptist Hospital. The Wilsons have one daughter, Susan, and one son, Andy.

They are now living in the church's new parsonage at 1633 Canal Avenue, Greenville.

# Questions In Education Faced By Baptists

By Owen Cooper, Pres.,  
Mississippi Chemical Corp.,  
Yazoo City, Miss.

A source of dedicated, properly trained and qualified pastors, church workers and denominational leaders is indispensable for the future growth and development of Baptists in Mississippi. The need for all students, particularly college students, to have access to the uplifting influence of Christian training, Christian fellowship and Christian encouragement is desirable in all situations. To accomplish this two fold purpose, Mississippi Baptists maintain four colleges, and sponsor student work, through the Baptist Student Union, on practically all non-Baptist junior and senior college campuses within our state.

The efforts of Mississippi Baptists to reach college students are as follows: First, through a Baptist college and, second, through student work on a non-Baptist campus. Most of the money available for Christian education is spent on Baptist college campuses. By far, the greatest number of Baptist students are located on non-Baptist college campuses. This raises the interesting question as to where the emphasis should be placed in the future. With limited available funds, should an increasing majority of the money go to a decreasing minority of students on Baptist college campuses? Or, should increasing portions of the money go to the increasing majority of students on non-Baptist college campuses? (In this connection it is well to remind ourselves that some Baptist state conventions have refused to establish Baptist colleges and use the "Baptist center approach" on non-Baptist college campuses altogether as their only means of serving the needs of their college students.)

It is generally admitted that Mississippi Baptists provide an inadequate amount of funds for its four colleges that operate in Mississippi. This in itself raises some interesting questions.

1. Should Mississippi Baptists continue to maintain four colleges? Could the needs of Baptist students best be served by fewer Baptist colleges? If not used for education, to what other purpose could a college campus be put?

2. If four colleges are to be maintained, is it desirable or necessary to have four separate administrations? Should the advantages of one board of trustees, one president, one central record keeping office, one program of student solicitation, one unified curriculum, uniformed fees, uniformed faculty salaries, centralized purchasing, and other related matters be seriously considered?

3. Is there merit in the establishment of a large auxiliary "board of providers," composed of approximately 100 laymen in Mississippi, who would be assigned the responsibility of working with the board of trustees in providing physical facilities and endowment for the various campuses? These men would dedicate themselves exclusively to the task of providing adequate physical facilities and in increasing the endowment for the various colleges in full accord with the regular board of trustees.

4. Should the admission policies of our various Baptist schools be uniform? Should qualified students of any race be admitted to all Baptist colleges? To no Baptist colleges? Or to some Baptist colleges?

5. Should various loan programs, including government loans, be made available to students on the campuses of all Baptist colleges in Mississippi? The whole question of Federal aid will not go away. Should the state convention explicitly, and without direction, leave this policy to the individual boards of trustees or should there be a uniform policy applicable to all the schools?

6. Since Mississippi Baptists have four colleges and probably in the long run will have a great deal of difficulty in financing these four colleges, would there be wisdom in two of the colleges participating fully in all Federal programs, loans, grants, etc., it being understood that if ever "Federal control" becomes oppressive or offensive that the Convention would consider giving all of its support to the other two institutions? If "Federal controls" do not become offensive, these two institutions could enjoy a very substantial financial benefit from "Federal aid."

7. Of the money spent in Mississippi from the current budget of the State Baptist Convention, \$870,000 or 34% is allocated to Christian education and capital expenditures on college campuses. Admittedly this does not produce a sufficient amount of revenue for the colleges. Should this amount be increased? Should other budget items be reduced in order to provide more funds for the Christian education? If so, which items? Should a larger portion of increased Cooperative Program giving go to colleges?

8. Should the colleges be given direct access to the

churches in an effort to raise additional funds? Should there be a Christian education offering receiving the same emphasis that is received by the foreign mission and home mission and state mission offerings?

9. Should enrollment in our Baptist colleges be limited? By limiting the enrollment, some funds needed for capital improvement could be channeled into operations on endowment, making more money available for instruction. If enrollment is limited, should the enrollment be restricted to Baptist students? Should entrance requirements, such as the ACT college entrance testing program, be used as a method of restricting enrollment?

10. Is there a reasonable limit to the tuition which can be charged by Baptist colleges? How much more should we expect a student to pay to attend a Baptist college as compared with the charges for state supported institutions? Should tuition be uniform?

11. Although there are notable exceptions, there is some relationship between the competency of the faculty and the compensation. Should faculty salaries be related to the salaries of pastors with comparable training? Should faculty salaries be related to the compensation in other private denominational colleges of the same area? Should faculty salaries be related to salaries in state supported institutions in the same area? Should faculty salaries be on a standard scale or should it be related to "how much it would take to hire a particular person?"

This does not presume to be a list of all the questions related to Christian education, but it is simply some of those that serve to remind us of the complexity of this problem, and of the necessity of making progress. Therefore, brethren, if there be any virtue, and if there be any praise, think on these things.

## Camps Popular

Baptists in Trinidad recently held three- and four-day camps for women, men, and young people, with a total attendance of nearly 100. They were helped by Rev. Clinton M. Wood, of Albertville, Ala., and Rev. John D. Gearing, of Blytheville, Ark., who were in Trinidad for revivals. Southern Baptist missionaries want to develop a Baptist campground, for in tropical Trinidad camping can be a year-round activity.

# Factors Vital To Maintain Christian Education Program

By Dr. Howard H. Aultman  
Pastor, First Baptist Church  
Columbia, Mississippi

Three questions are discussed in this article regarding Southern Baptists and Christian Education. Can Southern Baptists stay in the field of Christian Education? Can we build great schools without government money? What is the solution to the dilemma that our institutions now face?

Education, simply within itself, is not the answer to the needs of our society. We are living in the most knowledgeable age in all history. Nearly ninety percent of all the scientists that have ever lived, now live.

Communications in television, telstar and telemetry, and electronic methods of transmitting information have opened up a new world for our youth. Automation is doing away with the need for manpower in many fields of formerly inviting professions. The modern computer can do the work of hundreds of accountants, and in less time.

These man-made robots bid to change our whole way of life, leaving manpower to do other tasks, or to spend time in creative thinking, living and controlling creatures of Science and learning that bid either to curse our society or cure our ills.

The above facts answer the first question. Southern Baptists have no real choice but to stay in the field of Christian Education. Christian character is a necessity in our day. Christian character, with a firm belief in God, is our greatest need in Education. Our Baptist colleges are a major part of our Christian mission.

We can stay in the field of Christian Education, and our only hope in doing so is to remain free, under God, in our colleges. We can do it without Government money. America

has survived many times of crisis. Our survival rested upon certain foundations. Among them were our faith in, and dependence upon, Almighty God and our moral courage and unity of purpose.

The odds are against us in the use of government money. In the first place, our government cannot possibly meet all our needs. A careful study of government programs reveals constant change and increasing restrictions of control. We are just fooling ourselves when we do not admit this. If we depend on government and God, we divide our love and divorce our loyalties. If we accept tax support instead of the tithe, through our people, we have lost our war even though we may have won a single battle.

Our dilemma is three-fold. It has to do with Finance, Faith and Function. All of us agree that finance is a primary need. Our colleges need to devise and execute a sound financial system in their operations. One of our Baptist Colleges in Mississippi is a case in example.

We need to budget our finances and operate within the confines of our income. This College of record has increased its financial operation by more than three hundred percent, kept pace in its building program, increased faculty salaries by 110%, and student enrollment has risen by 47 percent in ten years. Enrollment for next year is 17% ahead of record and was listed last year among the top 5 percent of colleges and universities having achieved the most rapid rate in compensation levels, and last year it's trustees and administration placed \$100,000.00 in Student Loan Fund from current operation. This, without government aid. It can be done!

Function is another dilemma that faces Southern Baptist in their colleges. Students will attend our colleges without government support and pay the

difference if it is worth the difference. Southern Baptists have the money to support our Colleges. Endowments will increase, special gifts for scholarships will be given, and our people will rally to the call for more money, when and if they are convinced that our education is genuinely Christian. We cannot educate the masses, it is our mission that counts. We have never been able to compete with State Supported Schools in total enrollment. We are not in competition with secular schools, but we can educate our remnants of youth to the glory of God. Our colleges should be separate from, and superior to, that of the secular world. This is our only hope.

Faith is our crucial dilemma. Our God is able to supply all our needs. Christian Education consists in the search for truth, with the conviction that the revealer of all truth is God. Our church members need to realize that the support of our colleges is a valid and necessary part of our Christian mission. Baptist Education differs little from others except in the realization of commitment in faith and faithfulness to God as He has revealed all truth through Jesus Christ. No professor should be allowed to teach except he is an avowed Christian believer. We do not send our youth to college to have their faith shaken and tried but to nurture them. We belong to the construction crew and not the wrecking gang. The expression of faith is faith. We cannot wait for our ships to come in. We must swim out and get them. Carefully planned efforts of solicitation of money, and students throughout our churches is our answer. Unity of faith in God and purpose for man should drive us all out to solve our problems in genuine effort of faith and faithfulness. Our business is God's business. If we look after His interests among ourselves, He will look after ours.



## TRIBUTE TO JEAN Hiest

Mrs. Jack Peeples, 706 Deering St., Cleveland, has written a memorial tribute to Jean Breland Hiest, who was born February 12, 1944, and died July 28, 1966, at the age of 22.

Mrs. Peeples states that Jean's family lives far away, but read the Record regularly, and we would like them to know we still cherish her memory.

The tribute, in part, states, "Try giving some one a helping hand; try sharing and loving thy fellow man. When someone is down or afraid, a few kind words can be good first aid. Oh, only to see a sad face smile, can make your whole day worthwhile. Do all these things each and every day, and when the angels call, the price you pay, will be a loving hand from up above, to lead you to the land of eternal love. Jean, I am sure did all these things, and in heaven she will be when the roll bell rings."

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## THE BAPTIST FORUM

# The Ecumenical Problem

## Baptist And Church Identity

### Pictured As Important Factors

Dear Dr. Odle:

One of the most important factors involved is that of Baptist and Church identity. Baptists are not protestants in the sense ordinarily understood and neither are they just a denomination, but they are the church Jesus organized while on earth. Baptists accept the Bible as their sole rule of faith and practice and hold several distinctive beliefs which differentiate between them and others. Differences in doctrinal beliefs gave rise to these distinctives and they in themselves deny doctrinal unity with others at various points.

The church is spoken of in the Bible in three senses: Local, Generic, and The Bride of Christ. Local church membership is an individual matter and an ecumenical-minded person can join an ecumenical-minded group without trying to carry everyone with himself, and an ecumenical-minded group can leave whenever they wish. A Bible-believing church has the inherent and scriptural right and responsibility to be separate from all others without interference from within or without. However, if a church is sound enough to unionize with, it is sound enough to join, thereby eliminating the reason for both, and thus ecumenism is self-defeating. Jesus said "I will build my church" (singular) which indicates he did not have a plurality of churches in mind. If Christians had remained true to the church organized by Jesus there would be no ecumenical problem, for there would be only one group. Any group leaving the original makes it evident that they are not at unity, and again ecumenism is self-defeating. How can they be at unity with all if they cannot be at unity with one, and they leave because of disunity in the first place. Can unity cause divisions?

The generic sense simply means 'day of the church' in the same manner in which we use the term 'day of the automobile' and no more means one big church than it means one big automobile. Membership in the generic church is just as impossible as a ride in the generic automobile, thus ecumenism could not possibly apply to the generic church. Much confusion has originated at this point; between the Church, the Kingdom, and the Family of God, Christ, and Heaven; such as the idea of the 'invisible church'. We are not born into the Church or Kingdom, but we are born into the Family of God.

### The Church As Bride

There is a Bride. Rev. 19:4-9, Jn. 3:29, Eph. 5:22-27. The Bride of Christ is the church in Heaven. This church is only in prospect at present and will become the bride at the marriage supper of the Lamb. Rev. 19:7. This is the church that will be gathered in complete unity, however man will not do this, but Christ himself. Ecumenism in the true sense does apply to this church, but it will not be the bringing together of different doctrines and practices.

There is a harlot. Rev. 17, 18 and 19:1-3 which contrasts to the Bride, Rev. 19:4-9. She claims to be the bride, Rev. 18:7. "I sit a queen, and am no widow". She seduces God's servants to fornication, Rev. 2:20, and some commit adultery with her, Rev. 2:22. She will have children whom God will kill, Rev. 2:23. She is found drunken with the blood of the saints, and with the blood of the martyrs of Jesus, Rev. 17:6. Have we forgotten the dark ages? What will 50-100 million saints and martyrs who died for their beliefs rather than deny their doctrine think of the compromise of this day? Note the voice of her children: Isa. 4:1. "And in that day seven women shall take hold of one man, saying, We will eat our own bread (doctrine) and wear our own apparel (righteousness); only let us be called by thy name to take away our reproach. Many include the name of deity in their title. They want the name of the bridegroom, but at the same time deny his doctrine and salvation. They want to teach and practice as they please at the same time claiming divine approval. They do not want marriage but just the name. However, there must be some similarities to even qualify as a counterfeit.

There is adultery and fornication. Adultery (defilement of marriage and usually living in the same household) is organic union, and organic union with the harlot or her children is spiritual adultery. Fornication (defilement of single persons, usually just visits) is non-organic union (retaining identities) and non-organic union but the harlot or her children is spiritual fornication. Shall the Body of Christ be joined to a harlot? Cooperation is flirtation and flirtation has a way of leading to something more. (Remember Samson).

### "Invisible Monstrosity"

Organic union? A great world church composed of all professing Christians in unity is about as preposterous an idea as the 'invisible monstrosity' and just about as impossible. There will be two great so-called churches, Rev. 13, and 14. We are told to come out, not to join. Non-organic union? Can two walk together, except they be agreed? Amos 3:3. Cooperation only? Lot began his downfall by only pitching his tent toward Sodom, but later we find him living there. He so lost his influence that his own children considered him a liar. Samson began with a love affair (he thought it would help him serve God), but later we find him in a heap of ruins—dead.

The man casting out devils in the name of Christ, Mark 9:39, of whom Jesus told his disciples "forbid him not" was an individual and not a church. However, he did say concerning a religious sect, the Pharisees, "let them alone", Mt. 15:14. Furthermore he called some members of two religious sects, the

## MINISTERS PAY TRIBUTE TO MOULDER

The Hattiesburg Ministerial Association, an interdenominational organization, on May 13 adopted a resolution commending the life and work of Rev. Chester Moulder.

"Rev. Chester S. Moulder, a minister of the gospel, was a loyal, faithful member of this association for many years," the document stated. "At the time of his death he was an active member and officer of the association. His absence will be felt by all the members. His example and dedication to our association, and fellowship, was an inspiration to all who knew him."

ther did Gideon go with the mainstream or the second largest stream. Pentecost was through the eleven, not the multitude. "History is made not by majorities but by dedicated minorities" (Tom Anderson in May 1968 Alabama Farmer) Check with your Bible, God has always accomplished great things through the few. The only position we can obtain in the mainstream would be "having a form of religion, but denying the power (ability) thereof: We do not have to be enemies of people in order to stand for our convictions, but we should be the enemies of error wherever it is found. When we begin using new things, we had better be sure that God is the one who put them at our disposal. God is not the only one sowing seed.

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## Training Union

### Preacher And Teacher Training Union Assembly

JULY 29-AUGUST 2

"A Week Designed With  
Adults In Mind"



Hand



Allison

G. Othell Hand, pastor, First Baptist Church, Columbus, Georgia, and B. Gray Allison, evangelist, Ruston, Louisiana, will headline the inspirational portion of Training Union Week at Gulfshore this summer.

In addition to these who will be speaking to and teaching everyone at the assembly during the week, an outstanding group of conference leaders for those who work with any age group in Training Union has been secured. Some of these are:

JIMMY CROWE, Consultant, Training Union Department Baptist Sunday School Board, Nashville, Tennessee  
MISS LAVERNE ASHBY, Consultant, Training Union Department Baptist Sunday School Board, Nashville, Tennessee  
LAWSON PANKEY, Associate, Virginia Training Union Department Richmond, Virginia  
MISS MICKEY MARTIN, Director of Elementary Work Kentucky Training Union Department, Middletown, Kentucky  
MRS. WRIGHT GELLERSTEDT, Approved Young People's Worker, Atlanta, Georgia  
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# The Sunday School Lesson

## THE INTERNATIONAL LESSON— The Greatness Of God

By Clifton J. Allen  
Job 38-41

In the providence of God, Job — though blameless and upright — experienced terrible suffering. He lost his property, his family, and his health. His friends argued that his misfortune was a due to sin. Job held on to his integrity, though his affliction was almost beyond endurance. The solution for his problem came in his vision of the greatness of God.

The Lesson Explained  
God Is Creator  
Verses 38:1-7

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## LIFE AND WORK CURRICULUM— Called To Be Learners

By Bill Duncan

John 1:35-39; Matt. 11:25-30  
This Sunday we begin a study entitled "The Church, Fellowship of Learning." This is an interesting study in the light of our knowledge explosion. There never has been as much to learn as there is now. Yet, the study of the church is not the same study as what is the topic of our day. In the church we are to study about God as revealed to us in His Word. The church is to learn from Jesus what God is like. How much do you know? Our calling has in it the call to learn. We will never know all. "For now we know partially." (1 Cor. 13)

The Seeking Disciples  
When does a person learn? No one ever learns until he wants to learn, desires to learn. We are told that Andrew and John were disciples of John the Baptist. When John pointed out Jesus, they realized that Jesus was the true Messiah and they wanted to learn of Him. This was the beginning of three years of learning that was to be so important.

The desire of the disciples was for a quiet place for them to dwell. Jesus is always glad to welcome any personal inquiry about Himself. John remembered the day — "that day" — and the hour — "tenth hour." The experience was so great that it stood out in their hearts. They found the fellowship so rare and refreshing that they remained all day.

The experience was such that wanted his brother Peter to know about this Christ. The knowledge led to witnessing. His soul-winning influence could be seen in the life of the one he won.

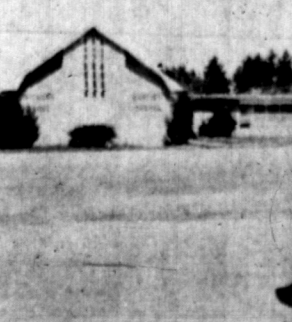
The term which the disciples used was "Rabbi." This is a Hebrew word for teacher. They saw that He was capable of teaching them.

The Called Disciples  
Matt. 11:25-30  
The things of God are not known by everyone. The knowledge is hidden from the "wise and the understanding" who do not come. Morgan said that the condition for acquiring knowledge is the always conscious ignorance. The knowledge is made known to the babes — these are not disposed to receive. These babes do not know anything but dream toward truth and want to learn. These receive the truth that is hidden to the natural man.

The reason for the call is that they cannot come to know the Father except through the Son. Come to Jesus, and the door will open for you to pass through to the Father. Those who do not know the Father are tired and restless, but He will give rest. The call is to the multitude; not just to babes. The call

fail to bring righteousness and justice and peace to the earth. He is able to supply needed grace and strength for every tragedy, every sickness, and every sorrow. The greater our faith in God, the more acceptable our worship and the more blessed our hope!

The fact of God is the clue to the right attitude toward the material universe and all the aspects of the human situation — We do not live in a godless universe but a God-created and a God-controlled universe.



HICKORY GROVE Chapel, Lauderdale, Rev. Curtis L. Guess, pastor, completed TITHES ENROLLMENT WEEK in February. Pastor Guess reports that total giving for the month was almost \$500.00 above last year's offering for the month. With a resident membership of 95, the people gave \$1111.06 in February. Pictured above is the pastor on the left and on the right, Rev. Leon Young, Superintendent of Missions for Lauderdale Association.

is to become like babes and learn.

The conditions of the call are marked: (1) Come. (2) Take my yoke. (3) Learn of me. We must get to Him, we must submit to Him, and we must obey Him. The answer of the call brings God and rest.

The term "take my yoke" was a Rabbinical figure meaning to enroll under a teacher. To enroll in Jesus' school is to commit yourself to Him. Then begins a life of growth in grace, knowledge, and service. The yoke is easy (kindly) and the burden is light because He is an understanding teacher who knows our weaknesses and needs. In the strength of the teacher, the pupil is able to learn correctly.



Rev. J. W. Nolen

### THOMASTOWN CALLS PASTOR

Rev. J. W. Nolen, former pastor of Bethesda Church of Montgomery Association, moved into the pastorate of Thomastown Church as new pastor there.

His other pastorates include Evergreen, Winston Association, and Ethel Church, Atlanta. Mr. Nolen is married to the former Lou Ella Singleton of Stewart, and they have four children, three girls and one son. Both Mr. and Mrs. Nolen are natives of Webster County.

While he was pastor at Evergreen Church, Louisville, the church was led to build a new sanctuary, install central heat and air-conditioning, and install all new pews and furniture. Ethel Church under his leadership adopted a long-range building program.

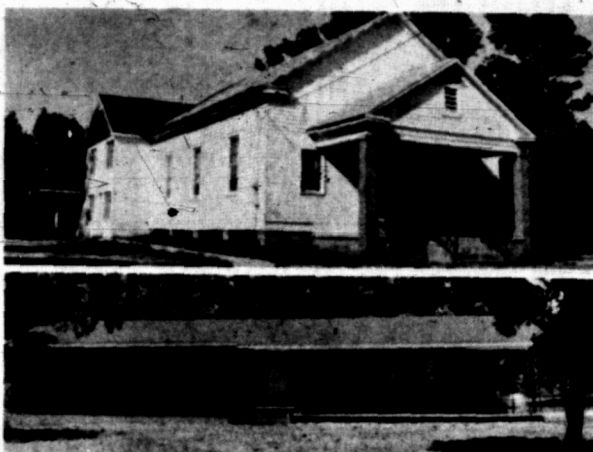


Rev. J. Paul Jones

### SPRING HILL CALLS JONES

Rev. J. Paul Jones has resigned as pastor of McCordy Church, McCordy, in order to accept the pastorate of Spring Hill Church, Route 2, Calhoun City, Calhoun County. He and his family will be in their new church field the first Sunday of June.

He has been pastor of the McCordy Church since August, 1963. Prior work consisted of minister of education at Southside Church, Hattiesburg, and the pastorate of Phalti Church, Jasper County. He attended Clarke College and William Carey College.



PHILADELPHIA CHURCH (LINCOLN), top photo, will dedicate its new pastorium (bottom photo) on Sunday, June 9, as a part of Centennial Celebration. Rev. V. Daniel West is pastor.

## Philadelphia (Lincoln) To Celebrate Its Centennial

Philadelphia Church, Lincoln County, will celebrate its Centennial on Sunday, June 9. Services will begin with Sunday school at 10:00, and continue with the beginning revival service at 11:00 a. m., dinner on the ground at 12:15, a dedication service for the new brick, three - bedroom pastorium at 1:15 p. m. and an open house and reception at the pastorium following the service.

Revival services will continue through the following week with Dr. Woodrow W. Clark, Clinton, evangelist and A. Wayne Ward, First Church, Hammond, La., singer. All former members and friends

of the church are invited, states Rev. V. Daniel West, pastor. The second Sunday in June has been established as an annual homecoming for Philadelphia Church.

History  
The Union Association granted a charter petition for the establishment of the Philadelphia Church on September 21, 1868. There were seven charter members.

The church was fully organized and the present building was completed in June, 1868. The members had used a small building which they had purchased from Catholics un-

## Parkway Honors Memory Of Late Pastor

Parkway Church of Kosciusko in their morning service on May 12 took a period of time to express their love and appreciation for the memory of their former pastor, Rev. Harold Hilbun.

Mr. Hilbun served as Parkway's first pastor from 1960 until his death on May 9, 1967.

"Through his consecration and leadership the church experienced a great growth both numerically and spiritually. His faithfulness in life and his strength in the face of death will always be an inspiration to those who knew him," states Rev. Billy R. Williams, pastor.

til they completed the present building.


Having begun with only seventeen members, Philadelphia Church grew and developed as it ministered in the community and proclaimed God's message. By 1900, the membership had grown to 74. Today, the total resident membership is 120 and the non-resident is approximately 40.

In recent years, the Philadelphia Church has added two educational units and remodeled the interior of the sanctuary. In December, 1967, a new brick pastorium was completed, and will be dedicated as a part of the Centennial Celebration.

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DEVOTIONAL

# The Call To Repentance

By John H. Traylor, Jr., Pastor, Calvary, Tupelo

One of Walt Disney's *True Life Adventures* is entitled "Poiled Felines." It pictures hungry lions stalking a sleeping rhinoceros. A sleeping rhinoceros would, of course, be an easy prey for hungry lions. But alert Tick birds, which stay close to the rhinoceros, arouse the sleeping animal in time for him to ward off the attacking lions.

Many of us are like that sleeping rhinoceros. Similar to the tick birds, God is warning us to repentance lest we be destroyed. Through many voices, God is saying: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Ephesians 5:14).

God is speaking to us through our national leaders. Recently, at a Presidential Prayer Breakfast, President Johnson spoke briefly of these crucial days. He said:

The nights are very long, the winds are chill, our spirits grow restive. For such seasons man was given the saving strength of faith which we summon when we pray.

He continued: It is not my right to tell other citizens of this free land how or when or what they should worship. But I can tell you that on these long nights your President prays.

The principle address was delivered by General Harold K. Johnson, chief of staff of the United States Army. He said: There is a solution to the problems of this world—turn to God. There is a solution to the conflicts between nations—turn to God. There is a solution to the problems of our cities and of our streets—turn to God. . . . There is a solution to the problems of our young—together with them, turn to God.

"Turn to God." That is the meaning of repentance. God says: "Repent and turn yourselves from all your transgressions, so iniquity shall not be your ruin" (Ezekiel 18:30).

In many other ways, God is calling us to repentance. For example, God is speaking to us through the Word of God, through modern prophets like Billy Graham, through world crisis, through our fruitlessness, through chastisement, and through our children. What other ways would you mention?

## Churches In The News

**Rehobeth Church, near Pelahatchie,** will have Homecoming Day on June 9. Sunday school begins at 10. Rev. H. B. Speights, pastor of Bethel Church, Copiah County, will preach, and David Hawthorne, Jr. will lead the singing for the 11 a. m. worship service. Following dinner on the grounds, a 1:30 p. m. song service will be under the direction of Razz Gibbons and local talent. Rev. James A. Case, pastor, states that all former pastors and members are especially invited.

**Indian Springs (Perry Assn.)** will hold its annual Homecoming Sunday June 9. Dr. E. L. Scruggs of Grace-land, Fla., former pastor, will bring the morning message. Dinner will be served "on the church grounds." A musical program will highlight the afternoon activities. Rev. B. A. Conway, Pastor.

**Fairhaven Church, Desoto County,** Rev. Armond Taylor, pastor, is sponsoring a mission, Meadow Brook Mission.



## FRIENDSHIP BREAKS GROUND

On May 12, Friendship Church, Grenada, broke ground for a new educational building, 48 x 28 feet, to consist of seven classrooms, and one bath, and to have central heating and air-conditioning.

The present building contains seven classrooms and an auditorium which will seat approximately 200. At present,

two Sunday school classes which are large enough to be divided into four, are meeting in the auditorium. This new unit will provide for this and also a pastor's study.

The Building Committee is made up of the following members: Bill Wright, John Ware, Bobby White, Bob England, Rev. Russell Scruggs, pastor. Lincoln Jackson is the contractor.

## MISSIONARY TO MICHIGAN

Vicki Newcomb, Daughter of Mr. and Mrs. Horace Newcomb of 225 Windsor Drive, Jackson, leaves Monday, June 10, to serve as a student summer missionary in Michigan.



Vicki Newcomb

A brief orientation period will be held in Detroit June 11-12 for students assigned to that state. Then Miss Newcomb, along with a co-worker, will be assigned to a Superintend of Missions in one area of the state. Her work will include mission surveys, mission Vacation Bible Schools, resort missions, and a work project at the State Assembly. This summer mission program is sponsored by the Home Mission Board.

Miss Newcomb is a member of Midway Church, Jackson. Rev. Benton Preston, Pastor. She has attained the highest achievement in Girl's

Auxiliary, Queen Regent in Service. She serves her church as assistant pianist and as a Primary worker in Training Union. She has just completed her sophomore year at Millsaps College where she is an honor student.

## Wiggins Observes Christian Home Month

First Church, Wiggins observed Christian Home Month during May. Messages by the pastor on Sundays and Wednesdays were on the Christian home.

Special guests invited to speak to special groups and at the Sunday evening worship services were: Judge Luther W. Maples of the Harrison County Family Court; Former Chaplain A. L. McKnight, presently a family counselor in Long Beach; Rev. J. W. Brister, Superintendent of Missions, Gulf Coast Association; Dr. J. Clark Hensley of the Christian Action Commission of the Mississippi Baptist Convention; Rev. C. L. Bryant, former chaplain at Parchman Penitentiary.

The month included also special emphasis and weekly sessions for the teenagers, the parents and the membership at large. The culmination of the month's activities was a weekend of special emphasis led by Dr. Hensley. The pastor, Rev. J. Ray Grissett, says that he was pleased with the good response to the program and anticipates similar programs in the future.



The Youth Choir of First Church, West Point, left Thursday May 30, on a tour that will take them through Alabama, Georgia, North and South Carolina, and Virginia. A variety of musical selections will be included in the concert such as anthems, spirituals, gospel songs and religious folk songs. In addition the choir, girls' ensemble and flute soloist will also be featured in the concert. This choir, under the direction of Jerry Neely, Minister of Music and Education, toured to Dallas, Texas last summer. In addition to singing, they will visit Look-out Mountain, Chattanooga, Tennessee and Jamestown and Williamsburg, Virginia. Rev. Jimmy Hipp is pastor.

## Revival Dates

**Heidelberg Church, Jasper County:** June 2-7; services at 10 a. m. and 7:30 p. m.; evangelist: Rev. Vernon May, pastor, First Church, Louisville; Music Director: Rev. Verne Taylor, music director, First Church, Laurel; Pastor: Rev. J. W. Tynes.

**West Drew Church, Drew:** June 17-23; Rev. Frank Boy-stun of Katy, Texas, evangelist; C. H. Locklin of Jackson, music director; Sunday services at 11:00 a. m. and 1:30 p. m.; dinner will be served on the ground at noon and evening services at 7:30 p. m. Rev. Tom McCurley, pastor.

**Philadelphia (Lincoln):** June 9-14; Dr. Woodrow W. Clark, (pictured) Clinton, evangelist. A. Wayne Ward, First Church, Hammond, La., singer; Rev. V. Daniel West, pastor.

**38th Avenue, Hattiesburg:** revival rally, June 9-12; Homer Martinez, evangelist; Harold Blakeney, minister of music; evening services only at 7:30; V. C. Windham, pastor.

## CENTRAL GIVES CAR TO PASTOR

Kelly Hester, chairman of deacons, presented 1968 Chevrolet keys, and a new automobile, to Rev. and Mrs. Coye Marbutt, in behalf of Central Church, Golden; where Mr. Marbutt is pastor.

Approximately 175 members were present for the car presentation ceremony, overseen by Bobby Joe Rhodes and Fred Williamson after a recent Sunday morning worship hour.

The congregation made a contribution of \$2018 for the automobile, to show their appreciation of the pastor and his wife for their fine work at the Golden church.



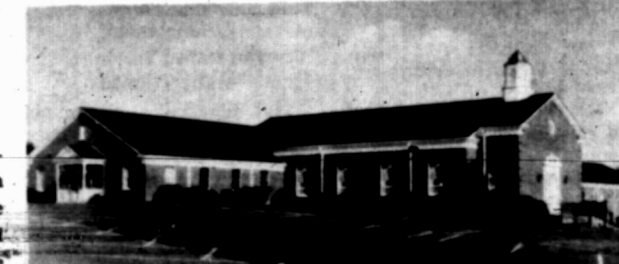
## New Zion Burns Note

New Zion Church, Choctaw County, recently held a note-burning ceremony, denoting that building indebtedness was paid in full. The building program began March 7, 1967. The new church (top photo) was dedicated September 17, 1968. Rev. C. F. Anglin, pastor of Covenant Church, delivered the special message. Deacons receiving and burning the note are, bottom photo, left to right: T. C. Jones, Doyle King, Kendall Worrell, Lester Blaine, Bob Bramlet, Houston King and Will Mills. Organized on December 2, 1842, New Zion moved to its present location in April, 1938. Mrs. S. M. King, reporting on the observance of the 100th anniversary, said, "We are proud of the heritage left us by the pioneer members who were so loyal to the cause of the Master." Rev. Ernest Hathcock is the pastor.



## Mount Moriah Burns Note

Noteburning services were held at Mount Moriah Church, Calhoun County, May 19, signifying that the pastorium completed in September, 1967, had been paid for by May 1, 1968. Left to right: Rev. Gene Foshee, former pastor; J. C. Collins, Leo Brown, Mateion Crestman, Edwin Bagwell, Building Committee; and Rev. Hubert McCullar, pastor.



## Morrison Heights Church, Clinton To Observe 10th Anniversary

On June 9, Morrison Heights Church, Clinton will observe the 10th birthday of the church with a host of members and former members expected to be on hand. The day's activities will include teaching, preaching, singing, praying, training, fellowship.

Notices have been sent by Ed McDonald, 10th Anniversary Chairman, to 210 former church families, advising them of the June 9 plans. Former members as far away as California have been contacted. Add to this number the present church membership of over 1000.

Rev. Jack Butler, the church's first pastor, will speak during the evening service. Rolland Shaw, who played the piano at the first service ever conducted by the church, will be on hand to assist with special music.

In 10 short years, the congregation has erected and dedicated a House of God comparable to the older sister churches of the Jackson area.

The church was started as the Clinton Mission on January 5, 1958. The venture was a part of the 30,000 Movement of Southern Baptists promoted during the late 50's. Starting with 30 charter members, the Clinton Mission was sponsored by ten Hinds County churches. While First, Clinton is recognized as the mother church, assistant was also given by Calvary, Emmanuel, Highland, Midway, Parkway, Robinson Street, Van Winkle, West Jackson, and Westview Churches.

After less than five months as a Mission, Morrison Heights was constituted as a church on June 15, 1958, with 126 charter members. For over a year the faithful congregation carried on the functions of a church in tents erected on the site. The first building was used on April 26, 1959, when it became necessary to move into the unfinished building with Nursery, Beginners, Primaries, and Juniors.

Rarely now does a Sunday go by without someone affiliating with the church, either by letter or by profession of faith.

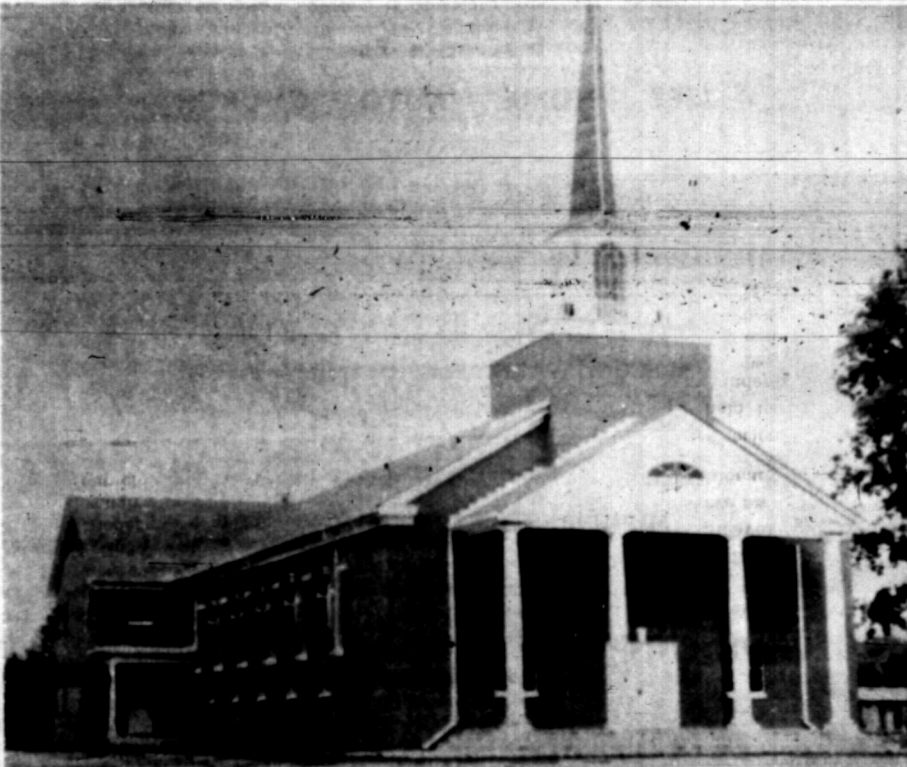
The day's activities will get underway at 8:30 a. m. when Rev. Charles Gentry, pastor, will conduct the regular early morning service. Sunday school will follow at 9:45 a. m., after which the pastor will conduct the regular 11:00 a. m. worship service. Following the morning services, dinner will be served on the church grounds. In the afternoon at 2:00 p. m., a brief service will

DAVID KUNEFKE, age 15, son of Mr. and Mrs. Melvin Kunefke of Indiana, surrendered his life to the Gospel Ministry during a recent revival at Second Church, Indiana. David is active in Sunday school, Training Union, and Royal Ambassadors. The Kunefkes moved to Indiana from Moorhead last year. Rev. Billy Smith is pastor at Second, Indiana.



RONNIE PREVOST will serve as youth and music director this summer for Schlatter Church. He is a graduate of Hazlehurst High School and is a freshman at Mississippi College. Rev. Jimmy W. Dukes is the Schlatter pastor.

be held featuring the history of Morrison Heights Church on slides and tape. There will be numerous displays of materials inside the church building for the benefit of those who desire to tour the facilities.



## New Hope Holds Round-Up; Retires Debt

On Sunday, May 5, New Hope Church (Marion County) held its second "Round-Up Sunday" of the church year and retired a debt of \$2,986.82 on the sanctuary-education building which cost approximately \$80,000.

A building fund was started early in 1961. Later that year the church decided to purchase additional property and build a home for the music-education director with the funds.

In 1962 the building fund began to grow for the construction of the proposed sanctuary. A pledge was made by church members whereby they would sell a calf and give the money to the building fund. By 1963 a total of \$15,000 had been built up and a loan secured for the balance needed for the construction which began in the summer of 1963.

The building was completed and the first service was held on December 15, 1963. Dedication services were held on January 12, 1964. The message was entitled—"Sir, we would see Jesus", John 12:21,

which is inscribed on the cornerstone of the building.

Under the leadership of Rev. Hiram Campbell, two emphases were started to help retire the debt on the building. A "One Extra Fund" was started where members would give one dollar extra each week to the building fund. Later in 1964, "Round-Up Sunday" was initiated. Twice a year, on the first Sunday in October and May, church members and visitors would ride horses and buggies to church. Riding Clubs were invited to attend.

There was dinner on the ground each time. This program was continued under the leadership of the next pastor, Rev. Guy C. Futral, who recently resigned.

Pews were purchased by members of the church at the cost of \$100 each and were given in memory of loved ones. The first pew listed on the plaque in the lobby is in memory of Jesus-Christ.

The building committee that served in the planning of the sanctuary-education building are: Leslie Pounds, Chairman; Lee L. Branch; Hiram

Campbell; Thomas Mullins; Paul Rowell; and Everitt Stringer.

The building committee will soon start work in planning the next phase of the building program which includes an education building and chapel.